

# THE MISSIONARY HERALD.

VOL. XCV.—DECEMBER, 1899.—No. XII.

ONCE more we call the attention of those who have property to dispose of, by will or otherwise, who would be glad to devote it ultimately to foreign missions, but who need the income during their lives, to a safe and feasible way in which their wishes and needs can be met. Let them make their gift *at once* to the American Board, taking its guarantee, and no guarantee can be better, that they shall receive semi-annually a stipulated sum, the equivalent of a reasonable rate of interest. This plan will secure to the donor a regular income during life, and will make it certain that, at the end, the whole sum given, without dispute, or delay, or any cost whatever, will pass directly into the mission treasury. This sense of security cannot be enjoyed by those who make disposition of their property by will. Estates, under present laws, cannot be settled without costs, to say nothing of other possible interferences with the will of the donor. In previous numbers of the *Missionary Herald*, paragraphs similar in tenor to this have led to much correspondence and to many gifts of the kind here suggested. Many friends have expressed great gratification that they are relieved from care of property which they did not know how to invest safely, while they are sure of the present income which they need. Persons who are interested in this suggestion are invited to correspond with the treasurer of the Board, Frank H. Wiggin, as to details.

THE letter from Mr. Rowland, of Northern Japan, printed among the Letters from the Missions, sounds like the reports which came from Japan a dozen or more years ago. We can say not only that there is a better time coming, but that it has already come, and that a speedy advance is to be anticipated in Christian work in Japan.

THE article by Miss Lamson, on another page, concerning the Junior Work of the Woman's Board of Missions, will probably be something of a surprise to many of our friends who have not been aware of the amount of effort put forth among the children, to call out their interest and gifts for missions. It has come to our knowledge that many pastors, as well as laymen, who may, perhaps, be aware that there is a children's missionary organization of some sort in their church, yet know little or nothing of what is done there. There is doubtless much more that can be done to awaken missionary interest among the young, but the work that is done should be recognized and fostered.

IT has been felt for some time that the Congregational churches have a great reserve force which should now be called into action. This force is in our Sunday schools. At the annual meeting at Providence a resolution was passed, instructing the Prudential Committee to appoint a foreign missionary day in the Sunday schools, in the month of January next, and that each school be requested to give the day up to the theme of the world's evangelization. The Prudential Committee, acting upon this resolution, has set apart the third Sunday in January next, the 21st, for this great purpose. We hope that the pastors and superintendents will respond cordially to this suggestion, and so make the day a great success. There can be no better service than that of interesting the young people and children in this work. Last year less than 800 of our 5,600 Sunday schools contributed directly to the work of foreign missions. Had all the others given in a like ratio with those that did give, in place of about \$11,000, we should have had above \$80,000. What a noble record that would have been! The Methodist Church received last year for its foreign and domestic work more than \$300,000 from the Sunday schools. The Presbyterian Foreign Board received about \$44,000. The Congregationalists of England give to their Foreign Board, through the Sunday schools, some \$70,000 a year. We anticipate a large rally from the schools of our order this coming year. Circular letters will soon be sent to pastors and superintendents relating to this matter. Why not plan for \$50,000? This would be only a fraction over seven cents apiece for each of the 682,613 scholars in our Sunday schools.

A RECENT issue of the *Japan Weekly Mail* contains the astonishing information that the officials and ministers of the famous popular Shinto Shrine at Isè, Japan, known as Daijingu, have taken a new departure, which is startling even for a land so fond of dramatic surprises as is Japan. They have advanced and successfully maintained the theory that they are not a religious body and that Shinto is not a religion. It is "merely a mechanism for keeping generation in touch with generation and preserving the continuity of the nation's veneration for its ancestors." Apparently the reason for this remarkable action is the fear that Shinto could not hope long to hold its own amid the clash of creeds in these days of liberty of conscience. But whatever the motive, the fact remains that the officials of this powerful shrine, dedicated to the worship of the ancestors of the emperors, have abandoned voluntarily their claim to be called religionists, have asked to be reduced to the rank of mere ritualists, and have succeeded in inducing the authorities to grant their application. The new name under which the reorganized board exists means "reverential representation society of Jingu." So far as one series of resolutions and government acquiescence therein can accomplish it, Shinto as a religion is dead. It asks only to live, and doubtless long will continue to do so, simply as "the embodiment of a national sentiment." Buddhism's turn will come next. What *coup* will that brave, mysterious, contradictory faith attempt?

**The Passing  
of a Religion.**

WE print with much good cheer the following report of receipts for the **Financial** two months of our fiscal year:—

	October, 1898.	October, 1899.
Donations . . . . .	\$37,709.56	\$48,872.38
Donations for the debt . . . . .	32.00	87.08
Legacies . . . . .	3,508.33	11,134.27
	<hr/> \$41,249.89	<hr/> \$60,093.73
	2 mos., 1898.	2 mos., 1899.
Donations . . . . .	\$56,039.10	\$64,258.07
Donations for the debt . . . . .	253.00	131.08
Legacies . . . . .	6,251.25	18,423.22
	<hr/> \$62,543.35	<hr/> \$82,812.37

Increase in donations for two months, \$8,218.97; decrease for the debt, \$121.92; increase in legacies, \$12,171.97; net increase, \$20,269.02.

Will not all the friends in the churches give earnest heed to the financial side of the American Board's work. The year has begun with an advance over the same months of the previous year, and we have reason to think that this will continue through the year. Last year there was a gain in gifts from the living which was encouraging, and this year must repeat the experience of last year by another increase of about \$60,000. This is the more imperative in view of the vote, at Providence, that the Prudential Committee plan to use only \$100,000 from the legacy account in the current expenses of the Board. We have confidence that the churches will make this advance. The beginning, as shown in the figures above, is most encouraging.

PREPARATIONS for the Ecumenical Conference on Foreign Missions, to be held in New York, April 21—May 1, 1900, are in active progress and many committees charged with special duties are diligently at work. An attendance of about two thousand delegates is assured. Ex-President Harrison has been invited to serve as honorary chairman and has signified his acceptance. Carnegie Hall will be the place of meeting for main sessions; several churches near at hand are available, if needed, for overflow meetings. Entertainment is offered only to the regularly appointed delegates from over the sea. Plans are matured for gathering the largest missionary exhibit ever yet displayed. The Program Committee have labored long and patiently, and have agreed on the themes to be discussed, have fixed the order of topics, and are now busy selecting the men to open the discussions. A British Committee is cooperating with them in selecting speakers and writers; and the program promises to be one of exceeding richness and variety. Eight days, with three sessions each, are devoted to these discussions, and ample provision has been made for sectional meetings in which subjects of especial interest may be considered in detail. Among those who have parts on this program are several well-known missionaries, such as Bishop Thoburn and Dr. Chamberlain of India, Dr. Griffith John and Dr. D. Z. Sheffield of China, Professor Knox and Dr. M. L. Gordon of Japan, Drs. Dwight and Washburn of Turkey.

OF the political aspects of the deplorable war in South Africa, and of the causes which led to it, we do not care to enter into discussion here, but to the bearings of this conflict upon missions we may refer.

**The South African War.** In the Transvaal, the English Wesleyans and the Berlin Society have extensive work, which has had great success. It is a well known fact that the Boers themselves have little or no interest in mission work for the native races, and hold them in strict subjection. David Livingstone found this true in his day, and since then their character, in this



respect, has not much changed. In the Orange Free State and in Cape Colony, many British and German missionary societies are laboring, while in Basutoland, the Evangelical Missionary Society of Paris has accomplished a great work. Excepting Johannesburg, the work of our American Board in South Africa is confined to Natal, its stations being near the coast, while in the section of the Colony where recent battles have taken place, the English Wesleyan Society, the Society for the Propagation of the Gospel, and the Swedish Mission have stations. In all these regions, the native populations,



commonly though indiscriminately termed "Kaffirs," are not engaged directly in the war. Neither the Boers nor the British have enlisted in their armies men of the native tribes. Yet these people cannot fail to be greatly disturbed by the conflict which is raging around them. Our own mission stations, being close to the seacoast of Natal, will not specially suffer, for the military tactics of the Boers will lead them to remain in the highlands near the borders of their domain. The accompanying sketch map will show the relation of the important points in South Africa which are to be noted at the present time. Ladysmith, about which the conflict rages as we write, is 189 miles from Durban, and 3,284 feet above sea level. Laings Nek, the point upon the borders of the Transvaal, the Free State, and Natal, is 300 miles from Durban, and 5,400 feet above sea-level. A view in Johannesburg, the great mining center in the Transvaal, where our Zulu Mission has had a successful work, is given on the cover of this number. Some account of Johannesburg as it was before the outbreak of the war will be found among the Notes from the Wide Field. It should be the prayer of all Christians that God would interpose and bring to an end this conflict which ought to have been avoided, and which might have been avoided had the right steps been taken by professedly Christian leaders on both sides. May God prevent the demoralization of the native races which seems likely to follow this war, and may He protect the Christian institutions whose interests are so seriously involved! It is not for us to distribute blame, or to determine with which of the contesting parties our sympathies should go. Africa is to abide, whatever the issue of this conflict of arms, and it must be evangelized. It is for us to implore Him whose province it is to bring good out of evil to shortly end the strife, and to make it subserve the interests of his kingdom.

It will be remembered that Miss Katherine B. Fraser, whose lamented death occurred in June last, while she was preparing to return to Van, in Eastern Turkey, rendered a remarkable service to the Armenian refugees in Bulgaria, who had flocked thither after the massacres of 1895. At one time, in Varna alone, she had charge of not less than six thousand persons, providing them food temporarily, and setting them at work at various industries. The funds she received came chiefly from English sources, especially through the British Consul General, Mr. Elliot. Her services were recognized both by the people whom she aided, and by those who witnessed her extraordinary devotion and success. The Armenian Patriarch at Constantinople sent her a letter of thanks with his benediction. Word now comes through the British Consul at Sofia, that a memorial service was held in the Armenian church of that city, called by the Armenian priest, who spoke of the service as "an act of national gratitude." This certainly is an extraordinary circumstance, that, two years after she had left Bulgaria, these Armenians should gather in large numbers to commemorate the life and services of this young woman, of another church than theirs, but who had won their hearts by her devotion to their interests and by her consecrated life.

**A Memorial  
Service.**

**Christian Endeavor in India.** DR. JONES, of Madura, reports a Christian Endeavor rally, held in the Madura district in September last, at which no fewer than one thousand young people were present. Dr. Jones states that the reports of progress which were given were, on the whole, very encouraging, and that the young people present received not a little strength and a broadening of vision. The Christian Endeavor idea seems specially adapted to the people of India, calling, as it does, for a frequent and outspoken declaration, in the presence of others, of each one's Christian faith. The form of organization, also, giving all a share in the conduct of the society, serves to keep alive their interest and zeal.

**New Publications.** "OUR Press in the Orient," or "The Silent Preachers of the Turkish Mission," is the title of a very interesting tract of sixteen pages, just issued by the Board. It was prepared by Rev. Dr. H. O. Dwight, of Constantinople, and exhibits, in a striking way, one of the forces which is working powerfully for the enlightenment of the people of the East. Copies of this tract and of the Annual Sermon by Dr. G. C. Adams, and of the address commemorative of Dr. Lamson, by Prof. Williston Walker, may be obtained at the offices of the American Board.

**From Guam.** IN the August *Missionary Herald*, reference was made to two brothers, natives of Guam, who became Christians while living at the Hawaiian Islands, and who, under Christian impulses, had returned to Guam for the sake of carrying the gospel to the people of their native island. One of these brothers, Mr. Joe Castino, has written Mr. F. W. Damon, of Honolulu, under date of August 12, that he is having good success at Guam, finding a cordial welcome, though he is much opposed by the priests, who resent his giving Bibles to the people. He opened a Sunday-school on August 1, with nine scholars. The Americans are said to be in high favor, and the new governor is warmly commended. Primers and books in English are needed by the thousand. Mr. Castino reports that there are three thousand children there, and that "now is the time, if people want to help this country religiously and otherwise, to come here."

**A Mass Movement in India.** THE letter of Rev. H. C. Hazen, of the Madura Mission, on another page, confirms the expectation which has been entertained throughout the mission that the conflict between the Shanars and the Maravars, growing out of the claims of these two castes, would result in the determination of many of the Shanars to forsake Hinduism and place themselves under Christian instruction. Such mass movements are perilous, for they attach to the Christian community many who have no spiritual experience and who are only seeking temporal advantage. Nevertheless, they bring many under Christian instruction, and from their number the Spirit of God may be expected to bring some into a true Christian life. The need is for men and means to make the most of this better than golden opportunity.

IN the letter from Dr. R. A. Hume, of Ahmednagar, printed on another page, he expresses the hope, in view of the coming of some rain, that a famine would be avoided, and hence he forebore to make request for aid. But since that letter was in type, other communications have been received, both from Dr. Hume and other members of the mission, stating that the rains had strangely ceased, and that the famine was upon them. These letters have been followed by a cable dispatch of November 2, reporting "Sore famine," and calling for aid. It is a pitiful tale which comes from our Marathi Mission as to both famine and plague. At Ahmednagar, the population has temporarily diminished from 36,000 to 12,000, and yet there is an average of at least fifty cases daily, a majority of them being fatal. Dr. Hume says that not a drop of rain has fallen since the middle of September, and that prices were fearfully high and distress was widespread. The mission feels deeply bereft by the death of Mr. Harding, while Mr. and Mrs. Gates, who are left in charge of the Sholapur station, are far from well. Mr. Smith, of Ahmednagar, has been ordered by physicians to stop work and take a furlough. He has been giving his strength of late to efforts to stay the plague. Several members of the mission are necessarily absent on furlough, and the outlook is trying. In this land of plenty, we can have but little conception of the strain it must be upon mind and heart to face, during long months, such an amount of physical suffering arising from hunger and disease. Before his death, and when in comparative vigor, Mr. Harding wrote that he "did not think he could stand the sights and endure the responsibilities and duties connected with another famine." The call for reinforcements is imperative. We must not desert our brethren in their sore straits. Mr. Fairbank, of Wadale, writes: "Had we not the Everlasting Arms to fall back upon, surely our strength would fail. Remember us in your prayers."

AMONG the deaths of missionaries which we have to record this month is that of Mrs. D'Etta (Hewett) Thompson, wife of Rev. James B. Thompson, of the Shansi Mission. She died at Jen Ts'un, August 23, of peritonitis. Mrs. Thompson was born in Berlin, Mich., November 1, 1863, and after pursuing her studies both in college and seminary at Oberlin, she entered, prior to marriage, upon missionary service in China in 1890. She was married to Mr. Thompson at Tientsin, October 25, 1892. During all these years she has been a faithful, devoted worker, greatly esteemed as a friend and an associate by the whole mission circle. A little daughter of Mr. and Mrs. Thompson, two years of age, died in April last, and in July another daughter was born to them. Mrs. Thompson has been quite frail but no special anxiety was felt on her account till the fatal disease seized her. She met death "with perfect calmness and trust in him who had tasted death for us all." Mr. Clapp, in view of the loss to the mission and to her family, speaks of the deathbed scene as one of the saddest, yet most peaceful, he ever witnessed. That proper care may be given to his two surviving children, it has been deemed necessary for Mr. Thompson to return with the children to the United States.

MAGAZINES which are the organs of missionary societies have all they can do, and often more than they can do, in presenting reports of their own missionary work. To keep constituents in touch with their own missionaries in the field, and with the work they are doing, they can only glance at the wide movements throughout the world. But inquiries are often made for a journal that shall cover the whole broad missionary field. This is asking for a publication of great size and almost limitless resources, and, therefore, one which no missionary board would be authorized to issue. This work, so far as it is possible to do it, must be done not by one board, but by private enterprise. We are glad to commend, in this connection, two well-known magazines, one in America and one in Great Britain, which seek, as far as possible, to cover the whole field. *The Missionary Review of the World*, published by Funk & Wagnalls, New York, at \$2.50 per annum, while presenting articles on missionary topics, has also an excellent department giving a brief summary of general missionary intelligence. The magazine is heartily to be commended. *The Mission World*, edited by Rev. Gavin Carlyle, and published in London by Marshall Brothers, Keswick House, Paternoster Row, E.C., at a cost of 3 shillings (75 cents), seeks to present monthly, from all parts of the world, the latest missionary news. Of course, this must be done in very brief form, but *The Mission World* is doing excellent service in this direction.

## PRIZES FOR MISSIONARY ESSAYS.

### *To Pastors and Sunday School Scholars :*

In the interests of the great missionary work in which the American Board is engaged, a good friend of the cause has made a proposal, and has himself provided the means for carrying it out, that prizes be offered to both pastors and Sunday school scholars for the best essays upon topics connected with foreign missions. The generous gift of \$550 will provide several prizes, and it is hoped that many pastors and a great number of Sunday school scholars will be stirred up to do their best in writing upon the themes suggested. It is believed that in many ways this proposal will prove of great advantage to the missionary cause, especially if many should be led to participate in it. With hearty approval of the plan, and after conference with the donor, the following prizes are offered :

### **I. To Pastors and Stated Supplies of Congregational Churches.**

A choice of two topics is given :

- (a) How can pastor and laymen coöperate to accomplish the best results in the Missionary Field?
- (b) Why should our churches sustain Foreign Missions?

**For the best essay, \$150; for the next best, \$100.**

These essays are not to exceed 3,500 words in length.

## II. To Sunday school Scholars between the ages of 16 and 21, inclusive.

TOPIC. — What have young people done and what can they do in the cause of foreign missions?

[Liberty is given to emphasize either the first or second part of this subject.]

**For the best essay, \$25; for the next best, \$15.**

These essays not to exceed 2,000 words in length.

## III. To Sunday school Scholars of 15 years of age and under.

A choice of topics is given to this class.

(a) What can *we* do for foreign missions?

(b) Story of the missions of the American Board in either India or China.

**For the best essay, \$15; for the next best, \$10; for the third, \$5.**

These papers are not to exceed 1,000 words.

Our country is so large and the number of Sunday school scholars competing will be so great that a division for Sunday schools will be made into three districts, and the same prizes will be given in each district.

The first district will be New England.

The second district, the Middle and Southern States, including Ohio.

The third district will embrace the Interior and Pacific States.

In each of these districts the prizes named for Sunday school scholars will be awarded, making three sets. There is but one set for pastors, including the whole country.

It is understood that the essays shall become the property of the American Board, for such use as it may see fit to make of them.

All essays are to be sent in on or before March 1, 1900.

Each paper must bear at its head some distinguishing mark, or *nom de plume*, the same mark, or *nom de plume*, to be placed on the outside of a sealed envelope, which envelope must contain the author's name and postoffice address, and be enclosed with the essay.

The essays from all pastors, and from Sunday schools in the first district named above (New England), should be sent to Rev. C. H. Daniels, D.D., Congregational House, Boston; those from the Sunday schools of the second (Middle District), to Rev. C. C. Creegan, D.D., 4th Avenue and 22d Street, New York, N. Y.; those from the third district (Interior and Pacific States), to the Rev. A. N. Hitchcock, Ph.D., 153 LaSalle Street, Chicago, Ill. They will then be transmitted to the judges appointed to decide upon the merits of the papers. The names of these judges will be announced as soon as the committees can be arranged for.

All correspondence relating to this subject should be addressed to one of the above three addresses.

We ask all Congregational pastors and Sunday school superintendents and teachers to make note of these suggestions and bring them to the attention of those under their charge.

## OUR NEW MISSIONARIES.

It is with deepest regret that the American Board finds itself unable to send out the reinforcements that are so urgently called for by many of our missions. But some vacancies which have occurred, caused by death or withdrawal, have been filled of late, and others whose support has been provided for in special ways, have been commissioned, and have already started for their several fields. We are glad to give herewith the likenesses of some of these new recruits of whom we have been able to secure photographs, and we hope to give the likenesses of others later on.



MR. AND MRS. J. B. MCCORD, M.D.

By the retirement of Dr. B. N. Bridgman and wife, the Zulu Mission was left without a medical missionary, and an important branch of its work was left without a leader. The Board is fortunate in having secured the services of Dr. James B. McCord, who has for four years been in a successful practice at Lake City, Iowa. Dr. McCord is a native of Illinois, a graduate of Oberlin College, and the medical depart-

ment of Northwestern University. The wife of Dr. McCord is Margaret M. C. Mellen, daughter of the late Rev. William Mellen, for many years a missionary in South Africa. Born in Natal, South Africa, she returns to her home, familiar with its customs and habits, as also its language.

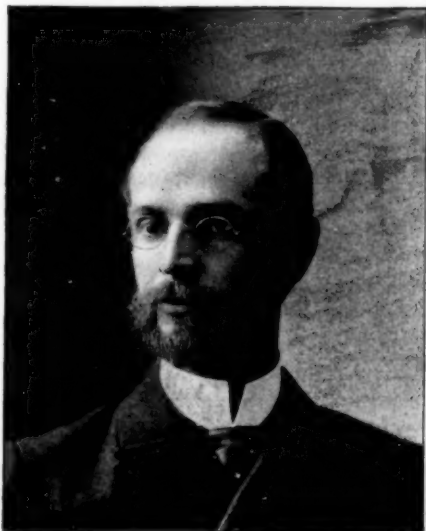
Another of the new missionaries *en route* to the Zulu Mission is Rev. James D. Taylor, of Newburyport, Mass. He began a letter to one of the secretaries of the Board with these words: "Believing God has shown me that His will in my life is that I should serve Him as a foreign missionary, I desire to make application to the American Board, and I desire to name Africa as my preference as to field of service." He was born into the church, baptized in infancy, and from earliest days had an ambition for the ministry. His education was received in the public schools, in Amherst College, from which he graduated in 1896, and in Auburn Theological Seminary with the class of 1899. He and his wife, Miss Katherine M. Guernsey, of Amherst, Mass.,



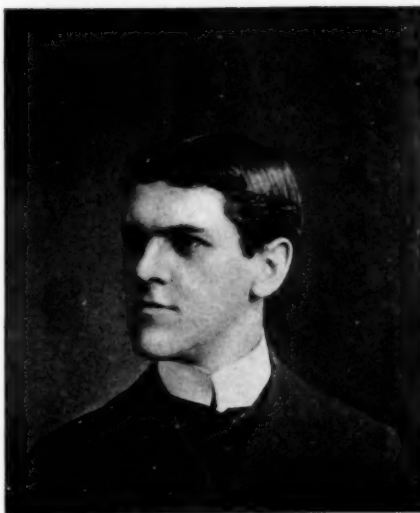
go forth to the untried experiences of missionary life in the land which to-day holds the attention of the civilized world.

To participate in the hardships and trials of a Home missionary, to witness the struggles of a father and mother in the toils of a frontier life, might well harden a young life against the ministry. On the other hand, the influences of the Holy Spirit are mighty in overcoming such feelings, and leading a wayward soul not only to Christ, but also into the Christian ministry, and to that ministry which seeks the foreign field. Rev. Giles G. Brown answers, somewhat, this description.

Born in the home of a missionary, commencing business life, he was then led by the Spirit to seek an education with the purpose of becoming a minister. He graduated from Oberlin College and Andover Theological Seminary, and is now on his way to Ceylon.



GILES G. BROWN.



JAMES D. TAYLOR.

His wife, Miss Clara L. Pendleton, is the daughter of a minister, receiving her education in the Western Female Seminary, Oxford, Ohio, University of Illinois, and Oberlin College. During these years before marriage she was a teacher in high schools, at Oxford Seminary, and finally at Oberlin, resigning from the latter institution in order to take up the foreign work.

"It is my purpose to devote my whole life to the missionary enterprise. I have endeavored to consecrate myself, without reserve, to Christ, and I feel that it is His will for me to spend my life in this way." This is the testimony of Rev. Howard S. Galt, one of the sons

of Iowa, an alumnus of Tabor College, and a graduate of Hartford Theological Seminary. Under the appointment of the American Board, he is now on his way to the North China Mission. After leaving the seminary, he was engaged as an assistant in the Fourth Congregational Church, of Hartford, Conn. The fellowship between this church and the Board is greatly deepened by the hearty way in which the officers of the church gave up their young helper, and bade him God speed, with ordination to the

ministry. We bid him welcome to the work of the Board in North China, with his young wife, Miss Louise A. West, of Tabor, Iowa, herself a graduate of the college, and a person well beloved in a large circle of friends and associates.

It is an attractive list of young lady missionaries just now reaching their missions, or *en route*. Each has a training all her own, and giving peculiar fitness, as we think, for the foreign work. Miss Cora F. Keith, of Braintree, Mass., came to us immediately from her position as principal of a high school, where she had achieved success. Her thorough training is vouched for in the fact that she is a graduate of Mt. Holyoke College, where she caught the spirit of missions. She will enter the work at Kobe, Japan.



ELIZABETH F. BARROWS.

Miss Mary S. Kinney is Boston born and Boston trained. A member of the Boylston Church, she has endeared herself to its members. A graduate of the Boston Girls' High School and the Boston Normal School, she has been a successful teacher, and now goes to her life work, as we trust, in Western Turkey.

It is a cause for congratulation when the children of missionaries return to the work of their parents. In the going forth of Miss Helen E. Chandler, we have a case of the going of children's children. A graduate of Wellesley College, and after a two years' course in the Normal Bible College, of Springfield, Miss Chandler goes to her birthplace in the Madura Mission, in India, exceptionally equipped for the service.

Another daughter of a missionary is now *en route* for Eastern Turkey, in the person of Miss Elizabeth F. Barrows, daughter of Rev. John O. Barrows, formerly of the Western Turkey Mission. She was born in Turkey, returned with her parents to this country, and has had her education at East Northfield, and the Woman's College of Baltimore, Md. She will have a hearty welcome at Van, Eastern Turkey, where the need for reinforcements is so great at the present time.

As Mr. G. G. Brown starts for the far east to minister in the gospel in Ceylon, his sister starts for the far west, where she will serve in China. Miss Jean H. Brown is the newly accepted missionary for the work in Foochow. Her home is in the state of Washington, where she enjoyed the privileges of the public schools and the normal school of the State. With experience as a teacher, and with knowledge of home missionary work, she finally took the kindergarten course at Oberlin, and so will fill an important vacancy in the Foochow Mission.

From still another direction we have reënforcements. This time in the person of Miss Helen I. Root, of Port Byron, N. Y. She is now on her way to Ceylon, to fill a vacancy made by the retirement of Miss Myers. As a graduate of Cornell University, and with experience in Christian work, especially personal work with the young, and in the care of the sick, we feel that we have another well qualified missionary.

The medical work in Ceylon being in need of another physician, the Board is fortunate in securing the hearty services of Annie Young, M.D., much of whose life has been spent in Boston. Though a native of Prince Edward's Island, she came to Boston, where, in the public schools, she began her education. At Bradford Academy her studies were continued, after which she took the full course in medicine at the Woman's Medical College of Philadelphia, from which she graduated last year.

These new laborers in our Lord's vineyard are heartily commended to the sympathies and prayers of the friends of missions.



ANNIE YOUNG, M. D.

### REV. CHARLES HARDING, OF SHOLAPUR.

SAD tidings have been received of the death of Rev. Charles Harding, of Sholapur, who, with the exception of Mrs. M. E. Bissell, was the senior in service in the Marathi Mission. For many months Mr. Harding has not been in vigorous health, but he remained at his post until a few weeks since, when he went for rest and change to the home of Mrs. Sibley, at Wai, where he grew worse, until the end came on the morning of September 29.

Mr. Harding was born at Whately, Mass., November 21, 1826, uniting with the church when seventeen years of age. He pursued his preparatory studies at Williston Seminary, and graduated from Yale College in 1853. His theological studies were pursued at Union Theological Seminary, graduating there in 1856. At his ordination, in Sunderland, Mass., on July 3, 1856, Professor Henry D. Smith preached the sermon. Mr. Harding married Julia M. Terry, June 25, 1856, and with her he embarked from Boston in



THE SHOLAPUR STATION.

Rev. and Mrs. Charles Harding, Miss Mary B. Harding, Miss Esther B. Fowler, and Rev. and Mrs. L. S. Gates.

August of the same year, their voyage to Bombay occupying 147 days. After five years of service at Bombay, Mr. and Mrs. Harding removed to Sholapur, where she died February 11, 1867. Mr. Harding subsequently married Miss Elizabeth Ballantine, daughter of Rev. Henry Ballantine, one of the veterans of the Marathi Mission.

For thirty-seven years Mr. Harding has labored at Sholapur, an important station, connected with which are many outstations. His labors during all these years have been constant and exacting, and he prosecuted them with utmost fidelity and consecration. A man of sweet temper and genial humor,

he loved the people among whom he lived, and gave to them devotedly the best service that was possible. In a recent letter, Mr. Harding wrote of an experience in connection with some matters of discipline in the church, which shows how much his heart was in his work. It seems that some revelations had led him to query how much of gold and silver would remain when the "wood, hay, and stubble" had been consumed, but he adds that, during the investigation which followed, "there came out incidentally so much of true loyalty to Christ, that I shall never again doubt that most of these dear people are building upon the Rock." Mr. Harding was dearly beloved by his associates, as well as in the native community. One of his associates, Rev. Mr. Winsor, now in the United States, writes of him: "Possessing a fund of good humor, and a voice mellow and sonorous in song, his presence would brighten any gathering, and in his death the mission and the Board have suffered a great loss. Especially will he be missed in the mission when important questions are under discussion, where his good judgment and kindness of heart were of great value."

Mr. Harding anticipated his death, and four days before the end came he dictated a brief letter to his brothers and sisters of the mission, in which he said: "During all these days of extreme weakness I have been living with God, without one fear or anxiety as to the future. I am resting sweetly on the divine will. I have had a sincere joy in the success of you all."

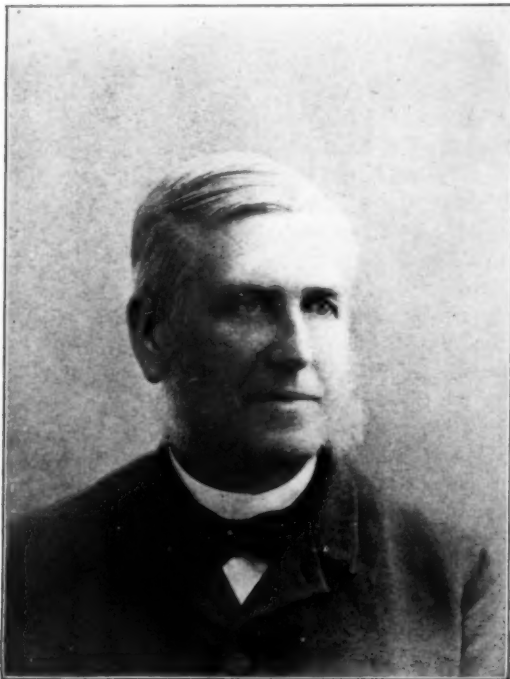
Having no recent photograph of Mr. Harding, we have reproduced here the group of missionaries at the Sholapur station, showing Mr. Harding in the midst of his associates. In the engraving, sitting in front of Mr. Harding is his daughter Mary, a member of the station, Miss Fowler, standing behind Mrs. Harding, and on her left are Rev. and Mrs. L. S. Gates, with their daughter and son. Mr. Harding has another daughter in missionary service, Mrs. Ruby, wife of Rev. Henry Fairbank, of the Marathi Mission. Besides these two missionary daughters, two sons and four daughters are living to mourn the loss of a loving and devoted father. They have a great inheritance in the memory of his godly life. Prior to Mr. Harding's death, the Sholapur station had called for reinforcements, because of the physical weakness of its members, and now that he is gone the need is imperative. May the Lord of the harvest comfort the afflicted circle, and provide for the great need!

### REV. CHARLES McEWEN HYDE, D.D.

TIDINGS, not altogether unexpected, have been received of the death at Honolulu, on October 13, of Rev. Dr. Hyde, who for twenty-two years has been a missionary of the American Board in the Hawaiian Islands, and has been closely identified with every branch of Christian and benevolent work in that part of the island world. Dr. Hyde was born in New York City, June 8, 1832, and his preparatory studies were pursued in that city, after which he graduated at Williams College, in 1852. His theological studies were pursued at Union and Princeton Seminaries, graduating in 1860. He

was ordained and installed as pastor at Brimfield, Mass., in 1862, remaining there eight years till called to the pastorate of the Center Church, at Haverhill, Mass., where he labored very successfully for seven years, from 1870 to 1877.

At this time the Prudential Committee of the American Board had become deeply anxious in reference to its work in the Hawaiian Islands. That work had been turned over entirely to native hands, and manifestly needed



CHARLES M. HYDE, D.D.

further guidance and invigoration from without, especially in the training of native ministers for that group and for islands which were opening in Micronesia. The committee sought for a man who should be capable of organizing and conducting a training school for those who should become leaders of their people, and Dr. Hyde was asked to leave his happy New England parish to undertake this work. He was an accomplished scholar and an experienced pastor. With true missionary spirit, he accepted the task, known to be onerous and somewhat uncertain in its issue. Taking up his residence at

Honolulu, in May, 1877, he organized the North Pacific Missionary Institute, of which for twenty-two years he has been the Principal. With great skill and patience and energy he has conducted its affairs, and the Institute has been one of the most effective agencies for the support of Christian institutions at the Islands. But Dr. Hyde's energies were by no means confined to this one seminary. He sought in every way to upbuild the native Hawaiian churches, and to promote the work of education in schools of all grades. As trustee of many institutions, especially of the fund given by Mrs. Bishop for the founding of the Kamehameha schools, he exerted a wide influence, and to his counsels and oversight are due in large degree the prosperity of the educational life at the Islands.



A few years since Dr. Hyde felt that his strength was not equal to the arduous tasks which he had been accustomed to bear, and in order that the matter of finance might not prevent the sending of a competent man to assist in the work of the Institute, he voluntarily gave up his own salary, while continuing his work as far as his health would permit. In this way the Institute has been maintained with full vigor to the present time, and through the wise and generous forethought of Dr. Hyde, it passes into good hands and may be expected to continue its beneficent work in the coming years. None can understand so fully the value of this service as do the people of Hawaii. In an appreciative notice of Dr. Hyde, given in the *Pacific Commercial Advertiser* of October 14, while extended reference is made to the diversified forms of his service rendered by the deceased, special emphasis is placed upon what has been accomplished through the North Pacific Institute. The article says: "From this institution have gone forth, under the training of Dr. Hyde, the whole circle of younger men who today fill the pastorates of the Hawaiian churches." And after referring to several of these pastors by name, it is well added: "These men are the best of witnesses to the faithful and painstaking service of this most indefatigable of teachers."

During the last summer Dr. and Mrs. Hyde came to the home of their son in Ware, Mass., but he was too feeble to see many of his friends, and in the middle of September he set out upon his return to Hawaii. The journey was very wearisome but he reached Honolulu October 5, but speedily grew worse and death came quietly on the 13th, at the close of a prayer offered by his pastor, Rev. Mr. Kincaid.

Most impressive services were held in the Central Union Church of Honolulu, attended by a great concourse of people, including representatives of all the principal religious, educational, and social organizations at the Islands. It was fitting that the casket should be borne by eight students of the North Pacific Missionary Institute.

So ended the life on earth, but its blessed influence will abide forever.

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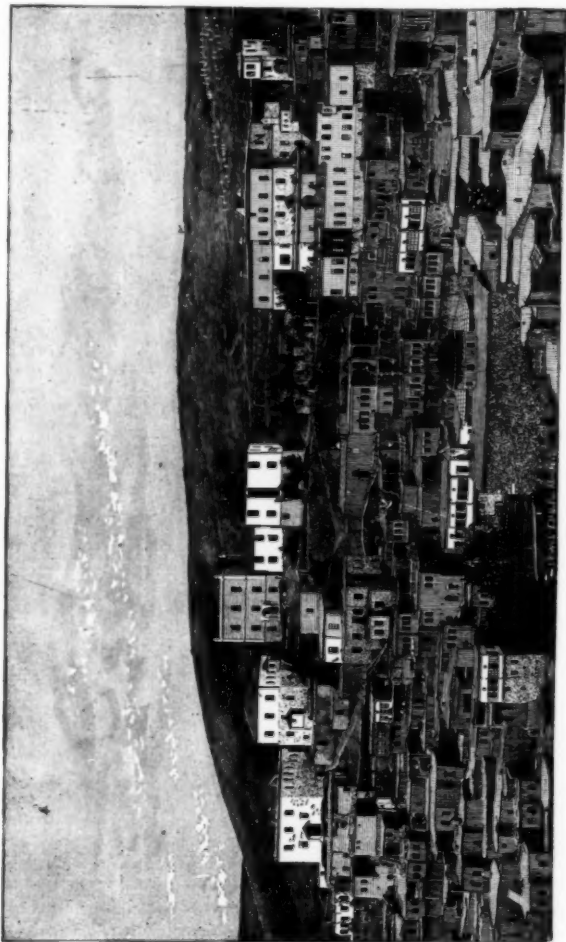
## EUPHRATES COLLEGE, HARPOOT, TURKEY.

BY SECRETARY JAMES L. BARTON, D.D.

EUPHRATES College is located in Harpoot, eight hundred miles east of Constantinople, the largest station of the Eastern Turkey Mission. This city is the capital of the vilayet, or province, and the center of a dense population. Many cities are commercially connected with this center. The college stands alone in a district which extends from the eastern part of Asia Minor eastward for about five hundred miles to Persia, north to the Black Sea, and well on toward the Caucasus and the Caspian Sea in Russia, and south into Mesopotamia. The field of this one college is three times as large as New England, and contains over five million souls, about one million of whom are Armenians.

As early as 1855 schools for boys, and soon thereafter for girls, were opened at Harpoot by the missionaries. Gradually the number of pupils

increased, and the grade of scholarship was improved. This was necessary, owing to the interest taken in education in that mission. A training school for young men in preparation for the Christian ministry was early organized, and after a time there was also a boarding and high school for both boys and girls. The college was organized in 1878 by Rev. Crosby H. Wheeler, and at that time, for purposes of protection and for financial control, was incorporated in



EUPHRATES COLLEGE PRIOR TO THE MASSACRES.

the State of Massachusetts under the name of "The Trustees of Armenian College Funds." In 1888, owing to objections upon the part of the Turkish government to the name *Armenia*, which appeared upon all college diplomas and was upon the lips of so many people there, the name was changed, under the laws of the State incorporating, to "The Trustees of Euphrates College Funds."

Article I. of its Constitution reads: "The one aim of this college shall be to prepare intelligent Christian leaders, in all departments, and thus to secure to the church of Christ the controlling influence, which should result in giving to the masses of the different nationalities the blessings of a Christian civilization." It cannot be expected that every student in the college will become a preacher. Many who enter are not adapted to this service. But the church and the land are calling for Christian teachers, merchants, doctors, and lawyers, who shall be strong supporters of the pastors of the churches in all Christian work.

The college has two practically distinct departments, one for boys and one for girls. While a few of the male teachers are the same in both departments, all classroom work is separate. There are six American and some thirty-four Armenian teachers, who make up the corps of instructors. In one respect this college differs from all others under the Board, in that it includes, under one management, schools of all grades and for both sexes. This must always be borne in mind when the total number of pupils is given. Rev. C. Frank Gates, D.D., LL.D., is the president of the college, and Miss Mary L. Daniels is the principal of the Female Department. During the school year of 1898-9 the attendance in all grades and departments was:

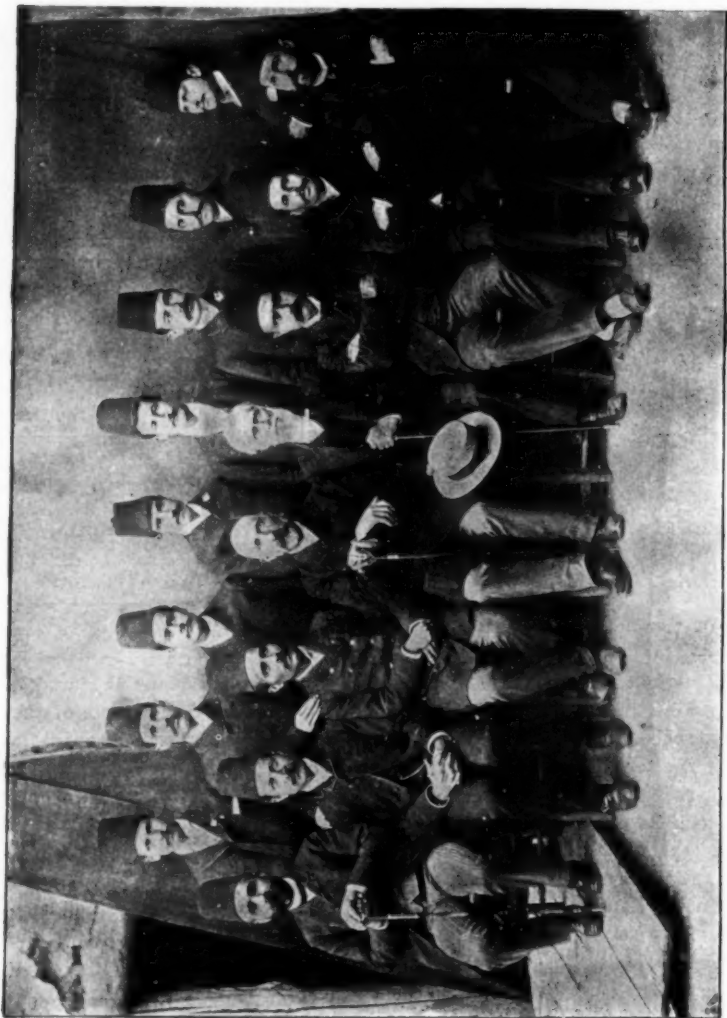
	Male.	Female.	Total.
College . . . . .	33	37	70
High School . . . . .	72	37	109
Intermediate . . . . .	120	89	209
Primary . . . . .	132	120	252
Kindergarten . . . . .	191	220	411
Total . . . . .	548	503	1,051

There are over 1,000 Armenian orphans in the orphan homes at Harpoot, and 350 of these are in the kindergarten and primary departments of the college schools, so that the total number of pupils, apart from the orphans, is 701. The college and high school work is distinct from the lower schools, except that the general management is the same and the entire system is one. The total number of pupils now in attendance, exclusive of the orphans, is about 135, more than before the massacres which occurred in the fall of 1895. With the orphans, the increase is about 485.

In the disturbances four years ago, all but two of the college buildings were destroyed. Since that time, outside buildings have been leased, and the work of the college has not diminished in quantity or thoroughness. During the last year, the expenses of the college in all its departments have been \$8,386, of which the pupils paid, for board, tuition, etc., \$4,487, leaving the balance to be met by the income from the college funds invested in the United States, and by special contributions from friends of the college.

The course of study is adapted to the needs of the country. The Bible is studied historically, doctrinally, and practically throughout the courses, from the primary department upward. Nine languages are taught in the college,

also the sciences, philosophy, political economy, ethics, etc., as in our American institutions. The college has a distinctive field in which no other institution of its kind exists, and from which almost no pupils can go to other schools. If this college cannot afford them the education they need, they



SOME REPRESENTATIVE MEN OF EUPHRATES COLLEGE.

must remain in ignorance. It is a journey of ten days to any other institution of its kind.

*The Students.* — The students are largely Armenians, who are the "Anglo-Saxons of the East." The Armenians are the bankers, merchants, artisans, and farmers of this part of the country, and are inferior in native ability to no

nation in the world. When educated, they come rapidly into prominence, and are faithful workers for the elevation and reformation of their own people. Through them it is expected that other nationalities are to be reached, and the country evangelized.

*Source of Supply of Pupils.*—Within the college territory there are many high and boarding schools, and a large number of common schools, under the supervision of the missionary work, having nearly eight thousand pupils. But besides these there are fully as many scholars, if not more, studying in the non-Protestant schools, which have sprung up under the stimulus of the gospel work, and in many of which are teachers from the college, and from which pupils come to the college. The old walls of separation are breaking down, and the fact that the teachers are earnest Christians does not prevent them from receiving calls to important positions in the non-Protestant schools.

*Work of its Graduates.*—Pupils come from all over the college territory, and teachers and preachers educated in the college are engaged in all parts of this field, as well as in Persia, Asia Minor, Koordistan, and Central and Western Turkey. President Gates, under date of September 21, 1899, writes: "We have been able to send an unusually large number of teachers to other cities and villages in the field. Three graduates and three undergraduates have gone to Diarbekir to teach; one graduate of last year is teaching in Malatia, and one in the German Orphanage at Mezere. Our students are teaching in Protestant and Gregorian schools all over the field, and still we cannot meet all the calls. The Gregorians pay larger salaries than we do in order to get our graduates for teachers."

During the past few years there has been a large migration of Armenians to the United States. These are generally gathered together in colonies, and in nearly every case, their spiritual needs are ministered to by students from Euphrates College. Thus the college is extending its influence beyond the seas, and aiding our own country in the evangelization of the strangers that have come to our shores. No missionary is permitted to enter Russia, but the evangelical and educational work there is largely under the supervision of a Russian who is a graduate of the college. Who can tell what possibilities there may be in this line for the evangelization of that country, now so hard to reach?

The home mission work in Koordistan, which is carried on by the evangelical churches of Turkey, makes use of the college for the education of its missionaries. Boys and girls are brought from the wilds of Koordistan, educated, and returned, to work for their own people. All of the preachers and teachers in that country, with one exception, were educated in the college. Thus the college is the missionary center of power and influence, reaching out into the regions of darkness beyond.

*Religious Spirit.*—The college is not only Christian, but evangelical and evangelistic. The study of the Word of God enters into every department of the school. Praying bands, mission circles, and various organizations for the promotion of a vital Christianity among the pupils are active and potent. All of the boarding pupils, without regard to race or religion, are expected to be

present at all the daily and Sabbath religious services of the college; none are excused except for reasons that would be sufficient in any country. Permission has not yet been granted by the Turkish government to rebuild the buildings destroyed in 1895. This long sought permission has been promised, and preparations are made to begin at once upon its receipt, provided funds for that purpose can be procured.

The permanent funds of the college, held in this country by the Board of Trustees, yield an annual income of about \$4,000. This sum is inadequate for the immediate needs of the institution. The permanent funds should be increased at once by the addition of not less than \$25,000, in order to enable the school to do the work that the conditions of the country are compelling it to do.

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## THE JUNIOR WORK OF THE WOMAN'S BOARD OF MISSIONS.

BY MISS KATE G. LAMSON, SECRETARY FOR JUNIOR WORK, W. B. M.

MANY powerful forces are so silent in their operations that even near observers may not know of their existence. We cannot wonder if, among the older friends, bearing the burden and heat of the day, we find sometimes a feeling that they only are left to love and sustain the cause of foreign missions in our churches, and that the outlook for future years is dark indeed. They are, perhaps, unconscious of the fact that a large army of young recruits is in training, and is indeed already bearing no mean part in this mighty struggle. We therefore welcome an opportunity to sketch briefly the junior work of our Woman's Board, reminding the reader that, while we here confine ourselves to that of which we have personal experience, a similar work is carried on by the Woman's Boards of the Interior and the Pacific.

Believing that none are too young to receive impressions, which shall deepen and develop as time goes on, our junior work first gathers the babies into Cradle Rolls. These little societies admit of only a small amount of organization, but are very fascinating in their own peculiar way, and a surprising factor in drawing together and identifying with the church elements otherwise very difficult to reach. The busy mother whose home cares prevent her taking any active part in church work, the retiring mother who does not know how to make the acquaintance of others, the one who, through stress of circumstances, has become alienated and recognizes no special church ties, all are approached by the leader of the Cradle Roll, who holds a list comprising every baby in the parish, and all are pleased to have the little ones noticed. One Branch of the Woman's Board alone reports a membership of fully fifteen hundred in its various Cradle Rolls, and a constant growth in numbers and interest.

At the age of five, or a little older, the next stage is reached, and the children graduate into the Mission Circles. Here, under the leadership of some older person, they officer their society and hold weekly, fortnightly, or monthly meetings, as the case may be, beginning to learn in simple form



of the needs of little brothers and sisters in distant lands, the reasons why these less favored ones should look to Christian children for help, and the ways by which that help may be given. Some think the children grasp very little of the great truths they are learning, but results are constantly showing how broad and deep strike the roots of this tree of knowledge in their hearts. On the 12th of October there sailed a party of missionaries on their way to distant fields, at least two of whom trace their interest in mission work to the Mission Circles of which as children they were members. Another, now many years at her post, tells how her interest was awakened while one of a Sunday school class of girls whose teacher, an enthusiast on the subject, organized her scholars into a Mission Circle, and did such effective work with them that, in the course of years, nine of the ten girls went to the foreign field.

From the Mission Circle the next step taken is into the Junior Auxiliary. Right here is apt to come the dividing line where boys and girls part company in the study of missions. The lads who are approaching manhood pass out from the care of the Woman's Board, and have, alas, nothing waiting to receive them which will continue the training begun in early years. The girls, however, are gathered into their Junior Auxiliaries, where all the privileges and responsibilities which belong to the older women in their societies are theirs also. Zeal and enthusiasm are found in their midst, magnificent work is done by them, and their young lives are incalculably broadened and enriched by the spiritualizing influence of these societies. About five hundred Junior Auxiliaries and Mission Circles are in existence, auxiliary to the Woman's Board, besides one hundred and sixty-nine Cradle Rolls, and from these sources the Board has received, during the past year, as follows: from Junior Auxiliaries, \$8,232.16; from Mission Circles, \$4,052.03; and from Cradle Rolls, \$908.38. It should be clearly understood that these statistics do not include the similar work of the Woman's Board of the Interior and of the Pacific.

Although in these auxiliary societies the Junior work finds fullest scope, wherever the children, the girls, and the young women are found, there it is the aim to go with seeds of knowledge and with invitations to coöperation, and so, from Christian Endeavor Societies, Bands of King's Daughters, Church Guilds, and Sunday schools, flow in the little rills which, in the past year, have swelled the goodly stream of contributions to the amount of \$19,372.55, from all Junior sources.

In order to carry on this work and equip the young people with necessary material, printed matter is being constantly issued. Leaflets bearing upon methods of conducting the work, sets of model programs for missionary meetings, accounts of the work upon the foreign field, and latterly, little pamphlets containing courses of twelve lessons, one on China, one on India, and one on Turkey, have been brought out. Mite boxes in odd and attractive shapes are provided for the children's use. *The Mission Dayspring* is published by the American Board and the Woman's Board. It is the only children's foreign missionary periodical of the denomination, and justly claims a place wherever the children are found. Many meetings, small and great, are held in the

course of the year in the interest of this work among the young. An inspiring sight is that of the May Rally, held each year at Berkeley Temple, Boston, where from one thousand to twelve hundred children gather to learn about the work. No doubt much remains to be done, and many a church is found where yet the soil is unbroken. The Woman's Board bespeaks the interest and coöperation of every pastor and every friend of the cause in behalf of its Junior work. Being convinced that a Christian who does not participate in the Christlike work of saving a lost world enters into only half his birthright, we boldly claim a right to look to every fresh young life in our midst for some share in this labor of love. Is it too much to ask that all who read this article will set themselves to inquire if such work as is here outlined is already being carried on in their churches, and if they find it there, will lend it all possible aid, or, if none such exists, will call upon the Woman's Board to set it in operation? There is, in truth, "much land yet to be possessed," but a little more united and determined effort, a little more faith, a little more watching unto prayer, and upon that, too, we may see waving the standard of loving service, which shall proclaim it all to be Immanuel's Land.

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## LETTERS FROM THE MISSIONS.

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### *West Central African Mission.*

#### CONTINUED GROWTH.

GOOD health reports come from this mission. Mr. Read reports that at Sakanjimba the attendance at Sunday services and Sunday school is as cheering as ever, and "we are confident that the Lord is with us by his Spirit."

Mr. and Mrs. Stover report a most cheering visit they have paid at an outpost, Epanda, where two native Christians, Abraham and Joseph, entirely of their own motion, are maintaining daily Christian worship with the people. Mr. Stover writes:—

"We were greatly pleased with what we saw at Epanda of the conduct of Abraham and Joseph. They seemed to share in the spiritual quickening that visited us, even though they were so far away and not present at any of the services. Since the annual meeting five or six new voices have been heard in prayer, and interest in the truth seems to be well sustained. The congregations are about

double the size they were last year at this time."

Miss Stimpson writes from Kamundongo:—

"The work here seems very encouraging. The young people seem to be awake to their privilege and duty. At our last communion some backsliders came back and others united with the church.

"The school work is encouraging and I am looking forward with pleasure to the coming school year. After eight months in school I am now having a vacation preparatory to a good beginning in October. The little ones are very interesting and we love them very much. They are longing for school to begin. How I wish we might have another teacher here next year! Work enough? Yes, work enough for several, toil as hard as they may. I have the little ones in Sunday school and, in spite of the dirty faces and hands, they are really attractive little creatures. Surely our

people at home would say they were worth working for and working with, if they could see their bright faces and hear them sing. They are so

easily impressed now that if one can but get the raw heathen from the villages near by, one can lay a good foundation."

### Zulu Mission.

#### REVIVAL AT IFABA.

MR. RANSOM, under date of August 31, sends a joyful report of the work of grace at that station. He has been greatly aided by Elder Weaver, of Tabor, Iowa, a man of faith and prayer and Christian discernment. Though he does not know the Zulu language and has preached through an interpreter, his sermons have been greatly blessed of God, and many have been led to repentance and faith in the Lord Jesus Christ. Special services had been held for over two weeks on each afternoon, except Saturday, from three to five o'clock. The sermons were directed at first against the sins which characterized the people. Mr. Ransom writes:—

"Here in the church were men who for years were bitter enemies and leaders of factions. They have confessed their sins—one with tears and agonizing cries and confession of being a servant of the devil. They have forgiven each other publicly and it has been wonderful in the eyes of all. Almost every one, even of the church members, pleaded guilty to hatred or back biting, and one after another has cried to God for forgiveness, and they have found it. Old feuds have been settled and a spirit of love been breathed over the community.

"There have been confessions of murder, adultery, theft, lying, disobedience to parents, of lust in many forms, and those confessing have been willing to forsake their sins and have had assurance of forgiveness. Any one who knows the awful bonds of polygamy, knows how marvellous it is to see a man with such chains struck free. A man rose today who was a polygamist, a liar, a thief, a fighter—put in prison since we were

here, a seller of 'love-charms.' He confessed his sins and gave them up. Two other black old polygamists, bound these many years with fetters like iron, kneeled today and cried to God, then rose and confessed their sins and their faith in Jesus. It is certainly more wonderful to see such men converted than to see Lazarus come forth from the grave. Many heathen women have been brought to the Saviour. There they kneel around the platform in their grease and skins, side by side with their sisters in clothes, who, under the searching preaching, have found themselves poor and naked and in need of Christ's righteousness."

Mr. Ransom says of Mr. Weaver that in his denunciation of sin he speaks as a prophet of the Most High, and yet, "with the gentleness and love of one who has experienced in his heart and life the love of Christ." Several instances are given of personal interviews with individuals, some of them of vilest character, who were led to the Saviour. Of the people in general, Mr. Ransom says:—

"They do not seem to be able to pray silently. At their homes they often go into the bush and pray aloud. So in these meetings, when they pray, they pray aloud—forty or fifty, perhaps, at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God, each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget it and forgive it when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help.

And it was blessed this morning to hear the testimonies."

Mr. Ransom speaks of the peril there is that these men should come to rest in some external ceremonies, such as baptism or the entering of the church, and be left to place their confidence in

these outward acts, as they have heretofore in their various superstitions. Against this peril there has to be constant guard. But it is certainly true that the converts are forsaking their sins and seem thoroughly in earnest in seeking the ways of the Lord.

### **Eastern Turkey Mission.**

#### **TWENTY YEARS IN ERZROOM.**

MR. AND MRS. W. N. CHAMBERS have been transferred from the Eastern to the Central Turkey Mission, to reside at Adana, this change having been necessary since the high altitude of Erzroom, over 5,000 feet, has proved incompatible with Mrs. Chambers' health. It was a sore trial to them to leave this region where they had toiled for twenty years. Early one morning in April last, the mission house at Erzroom was filled with friends who came to bid farewell to their loved missionaries, and the pupils of the girls' school and the orphans waved their salutations as the company rode by, many friends accompanying them to a village about nine miles from Erzroom. In reviewing the twenty years of life at that station, Mr. Chambers says:—

"That the evangelical work is having a most beneficent influence—in spite of all drawbacks—there is no room for doubt. Though Erzroom station field cannot boast of large evangelical communities and self-supporting churches, it can congratulate itself that the power of the gospel is surely, though slowly, making itself felt. Christ's parable of the leaven ever recurs to mind in such a place and work.

"The Armenian Gregorian Church is, historically, most interesting. It has served a great purpose in the past, as it undoubtedly will in the future. That it is liberal in its thought and tendencies is plainly seen where the Roman Catholic element in the nation is compared with the people of the old church. Edu-

cation has grown apace; the Bible is a more familiar book; the gospel is better understood; there is a strong feeling on the part of many of the people and clergy that religious rites and customs that are no longer binding on the conscience should be modified, and other reforms made so as to bring the church into better conformity with the gospel.

"I call to mind the conversation I had, something over a year ago, with a noted priest who, in the early years of missionary work, was bitterly hostile to it. He said that in those early days he would yield place to no one in his irreconcilable hostility. He was still a Gregorian in every aspect of his thought and affection. He could not accept Protestantism in the particular form set forth by missionaries. He added, however, that the church has need of much reform; it must get back to pure Gregorianism. In his estimation, the church was like a traveler who had fallen into the hands of robbers, and had lost well nigh all his valued possessions, and he himself left to suffer and endure misfortune. A stranger passing by gives him one garment, another gives him another garment, and another another, so that he becomes clothed, but with little that is suitable to him. He, perforce, wears those garments till he comes to a period and arrives at a state of mind in which he feels the need of a change, and garments that are fitting and harmonious. The Armenian Gregorian Church is that unfortunate traveler. Though early a Christian nation, it has been, for the most part, a subject race.

It has therefore had to accept and adopt many things, and submit to customs and ideas at the hands of Greek and Roman, and the present rulers of the country, that are foreign to the thought of Gregory the Illuminator—the great apostle of the nation—and so foreign to true Gregorianism. He insisted that the time was ripening and a state of mind was being induced—in which work the American missionaries had large part, which fact was gratefully acknowledged,—portending a change which would be distinctly evangelical.

"Another priest, complaining of the 'opposition' to him on the part of some because of his Evangelical leaning, and his effort to preach the gospel as best he could, confessed to a feeling of shame when he saw me enter his church and found him engaged in the procession, a ceremony in commemoration of the burial of Jesus on Good Friday. He admitted the danger to his conscience in engaging in a ceremony as a religious act of worship in which he did not believe. But he excused himself on the ground that he believed a change was coming when such unessentials would be removed, and he loved his church too well to leave it. He felt it better to continue, in expectation of such a change.

#### WHAT HAS BEEN ACCOMPLISHED.

"WHEN we reached Erzroom, twenty years ago, it was suffering from famine, the result of the war, which had just closed and which had devastated it. My initiation into missionary service was in famine relief work. Since then famine and massacre have done their dire work. Both from a governmental and material point of view, the country is much worse off than it was twenty years ago. But a great marvel is that the Armenian people are even more anxious than ever for education and progress. Common school education is receiving unusual

attention, and is being enthusiastically developed.

"The indirect influence of missionary work in breaking down prejudice, arousing these desires, and setting these currents in motion has undoubtedly been very great—an influence that cannot be set down in tabular views. At the same time, our work as it may be tabulated affords us good ground for encouragement. There is, indeed, but one self-supporting church in the field at the present time—that of Karakala, in the Russian part of the district. However, there is every reason to hope that the Erzroom Church will assume self-support during the coming year. A pastor was ordained over this church in the early spring. Erzroom station stands second in the mission in this matter of self-support. The following are the Erzroom tabular view footings for each of the years 1878, 1888, and 1898.

	1878.	1888.	1898.
Outstations,	12	22	24
Helpers,	12	35	24
Protestants (adherents),	601	2,200	1,500
Church members,	83	250	392
Average Sabbath congregations,	500	1,000	1,400
Schools,	7	29	19
Pupils (boys and girls),	244	618	800
Contributions (all purposes),	\$239	\$1,050	\$1,000

"Retrenchment is responsible for the decrease in number of helpers, while the massacres are for the most part responsible for the decrease in number of adherents. Both famine and massacre are responsible for the non-increase in contributions. Considering the conditions holding almost all through this decade, this showing need cause no discouragement—rather encouragement. And when we note that there has been a good increase in church membership, Sabbath congregations, and in pupils in schools, the showing is most gratifying. The territory of the Erzroom station field is large—about as large as the territory of the entire Central Turkey Mission. Its position is strategic, especially in connection with the brethren across the border in Russia, where half the Erzroom outstations are found."

**Marathi Mission.****WELCOME RAINS. — THE PLAGUE.**

ON another page will be found a record of the sore loss the Marathi Mission has sustained in the death of Rev. Charles Harding, of Sholapur. In a letter written previous to this sad event, dated September 15, Dr. Hume, of Ahmednagar, writes:—

"At last rain has come, and it seems as if famine would be averted. The second crops can now be sown, and there is reasonable prospect that they will mature as usual. Even some of the first crops may be partially saved. So I do not now see need of any appeal for famine relief. People are in great distress, and some money could be most wisely and needfully spent now. But it will take a long time to hear from an appeal. So I take the cautious course of withdrawing any appeal. [See an Editorial Paragraph on page 519.]

"The plague is very serious in this city. There are from twenty-five to forty cases a *day*, which is about as serious a state of things as has occurred anywhere. Dr. Ballantine is here, in response to a request from the collector, doing very important work. Mr. Smith is in charge of plague arrangements outside of the city wall. I am helping mostly in getting the people inoculated. Only one Christian has died from the plague, an elderly man who declined to be inoculated.

"Twenty-two persons were admitted to the First Church here, on September 3, on profession of faith. Of these, nine were from the girls' school, eleven from the normal school, one from the high school, and one from outside. On September 10 a fair number of adults were received from Hinduism in a village three miles west. A goodly number of persons in my district are asking to be received into the church.

"On account of the plague, we are closing the Theological Seminary today,

a month earlier than the term would ordinarily end. Dr. Julia Bissell has really begun to improve, but is very weak."

**FAITHFUL PASTORS.**

MRS. SIBLEY writes from Wai:—

"Our good pastor, Hariba, is very faithful in ministering to the little flock 'over which he has been made overseer,' and to the many who are still without the fold. His sermons increase in spirituality and helpfulness. Two of our young men are away for five months, studying in the Theological Seminary at Ahmednagar. The teachers in the station school and in the 'child school,' and in the girls' schools, are doing earnest, thorough work, and the attendance in all schools is fair for this time of the year. In Bhuing, our outstation six miles from here, the preacher, Keroba, and his wife, Anubai, Bible woman, are letting their light shine to all about them. They go among the people in the town and near villages, ministering to sin-sick souls and to suffering bodies. Keroba has learned to do much that is helpful with simple remedies with which I keep him supplied.

"The field *needs* so sorely more sowers that the reaping may come soon. Oh, may the reductions soon be a thing of the past and these many places occupied for the Master! We cannot reduce our work and we must increase it. The fields so white unto the harvest throughout this beautiful Satara District need the laborers *very* much. I think our hearts would break if we could not put our hands in that of the Master and walk with him while we do the *little* permitted us, with bleeding hearts that the much we might do is prevented for the want of money. In so many of the villages near us, schools could do so much good if we had the money for them. Each school would cost about \$50 a year."



**Madura Mission.****A BRAVE CONFESSOR.**

MR. HERRICK, of Battalagundu, in writing of some of the men who have gone from his station to the theological school, speaks of one of them as a young man in whom he has a special interest because of his origin and his steadfastness in holding to his faith. He says:—

"All of his family are Roman Catholics, but out of their desire to procure an education for him they allowed him to attend our boarding school, and later sent him to Pasumalai. It is a good testimony to the value of our educational methods that he has been a steadfast Protestant ever since. He was employed some years as a teacher and while so employed was living with his parents. Of course they were eager to win him back to their church, but he resisted all their persuasions till their efforts culminated in an attempt to make him marry a Roman Catholic girl of their choice. This was the crucial test, and it is much to his credit that he preferred to 'obey God rather than man,' even though that man was his own father, and that, too, in a country where social usage demands that the father be the supreme authority in the family, even after the sons have attained manhood.

"Undaunted even by a severe beating inflicted on him by his angry relatives, the young man left his father's house and soon after married a Protestant Christian girl who had been educated in our boarding school and in Madura, and was in every way a suitable companion for him. Even after his marriage his family continued their efforts to draw him away from us. He was taken back to his father's house (without his wife) during a long illness, but even in his weakness he did not waver. At last they decided to deprive him of his inheritance. This would be a considerable amount of land, according to the standards of his country. His father signed a deed of gift of

all his property to his other sons. So the final step was taken. Leaving his relatives, he came and told me of this new loss. I told him that he had a 'better inheritance' laid up for him. I think he is the right material for a witness to the truth in a wider sphere than can be found in teaching a village school."

**IN STRAITS.**

DR. TRACY, of Periakulam, sends an account of a meeting with the native agents, in which the financial needs of the station were discussed. This report will furnish some idea of the straits in which our missionaries are placed by reason of reduced appropriations. Dr. Tracy says:—

"Yesterday closed my conference with helpers. Among various topics, each of which received its due share of attention, is one important matter that comes up annually about this time, viz., the matter of the repairs that have to be made in the houses, and schools, and churches of the station. The method is as follows: Committees are appointed in each pastorate circle to inspect all reported cases of needed repairs and to countersign all estimates presented for such repairs. These estimates are all sent to me and by me tabulated, according to pastorate, under three parallel columns, viz., Whole amount of estimate, Amount to be raised by the people, and Amount looked for from the mission. The whole amount appropriated by the mission for such work in Periakulam, for 1899, is Rs. 159 (\$53). The total of the estimates for needed work was Rs. 834. Of this, Rs. 134 was the amount which could be raised by the people, leaving the balance of Rs. 700 to be met in some way out of the mission appropriation of Rs. 159.

"I know the field, of course, and the people, and discussed the estimates with the men. The only reduction that could be made was to cut off one house that

was needed for a teacher, who is also doing catechist's work, because it is possible for that man to *rent* a house, though it is under very unfavorable conditions. That cut out Rs. 80. The balance, Rs. 620, I paid. I only get my Rs. 159 from the mission in installments of Rs. 13 and a fraction per month, through twelve months, the last of which I shall not get till December 15, but if the work is to be done, it must be done at the time when such work can be done. This is one of the financial problems that there is little use arguing about; the only thing to be done is to face them somehow.

"If the Conference of Secretaries that meet in New York and issue their proceedings for the interested reading of missionaries would throw any light on my problem, I should be grateful. I read the papers and the discussions in the proceedings of the last conference, and particularly that part in regard to the evils of 'special donations,' and all I had to say was, 'Oh Lord, how long!' I suppose the argument is that, if all the 'special donations' went into the treasury, the treasury would be able to distribute to each station what it needed. An excellent argument that, to those that believe it at all. I get precious few 'special donations,' but I am grateful for what I do get. Nor do I believe the work would be any better provided for if all these donations went through the treasury of the Board."

#### NEW ADHERENTS.

MR. HAZEN, of Arrupukottai, reports the application of many new villages desiring to come under Christian instruction. The outlook would certainly be much more hopeful were there competent teachers, with funds to employ them. Mr. Hazen says:—

"In May an old congregation of back-

sliders away down by the sea came back to us. They seem so firm that we have given them a student just out of the Seminary, have bought land, and are building a house for him to live in and to hold service and school in the same building. In the month of June, when on the itineracy, ten families, including forty-five souls, came over to us, and we are searching hither and thither for a man to feed and guide them.

"Day before yesterday I went in another direction to take in some twelve families that were said to be ready to become Christians. What was my surprise, on going there, to find twenty-six families, including one hundred and seven souls, all fully determined to become Christians, and they then and there signed a covenant to be the Lord's, wholly and forever. The men filled the little mud church so that there was no room for the women and children. We shall have to 'pull down and build greater.' These last are the result of the faction riots. They are Shanars who have been so persecuted by the Maravars. The Lord's hand has been in that movement, which was sad enough and terrible enough at the time, but is being overruled by him for the progress of his kingdom. I am to go tomorrow in another direction to receive seventeen Shanar families, who are said to be ready to come to us. In fact, the Shanars are talking of coming to us in a body. That would mean fifty thousand souls. We don't want this. We would much rather they would come singly or a dozen at a time, having weighed the matter carefully first. At any rate, many are coming, and we have our hands full in providing for them. Oh for wise, godly men! They are so scarce. Join with us in thanking God for his marvellous goodness and wondrous works."

### Japan Mission.

#### GOOD NEWS FROM SAPPORO.

UNDER date of October 7, Mr. Rowland sends the following cheering tidings from Sapporo, in the Hokkaido:—

"There is so much of progress and hope in our field of late that we wish to share the good cheer with you.

"If we look at the *Kumiai* work in Hokkaido as a whole, there is much to encourage. There have already been more baptisms (40) in 1899 than there were in 1897 (11) and 1898 (27) together. A new meeting house has been built (in Sapporo) and dedicated free from debt. Two churches have been organized, Iwamizawa, April 3, and Urakawa, September 19. Two pastors installed, Rev. M. Uchida in Iwamizawa, on the day of organization, and Rev. M. Nakayama in Moto-Urakawa, September 17. A prominent evangelist, Mr. T. Kuno, has been secured for Otava. This, it is hoped, marks the beginning of more aggressive work in this busy city. There seems to be a spirit of earnestness and hopefulness, moreover, on the part of both ministers and laymen in all our churches.

"If we look at the different churches

and chapels, one by one, every one, without a single exception, can report gratifying progress for the last few months, and a good hope for the months to come. In Kamikawa, almost every communion season is marked by a goodly number of baptisms, and some left over for the next time. This has been the case for some eighteen months. In Iwamizawa the work of Mr. Uchida's wide parish has been centralized by uniting the believers of half a dozen separate places into one central church. Here the pastor has adopted the suggestion of the mission to urge 'personal,' in distinction from 'family,' support of the church. The plan has met with favor in all but one family, has been adopted, and is now in operation. Mr. Uchida likes the method, as it increases both contributions and interest. Evangelist Mamyama and his people of Urakawa have faith to set for themselves definite tasks for definite periods in leading new people to faith. And God is honoring their definite faith and prayers. Eleven baptisms, September 19, at organization.

"Space fails to tell of other places."

### NOTES FROM THE WIDE FIELD.

#### CHINA.

ADVANCE IN HUNAN.—Interesting letters have appeared in British magazines referring to the province of Hunan, which has been, up to recent date, most bitterly hostile to foreigners, and especially to missionaries. The English Wesleyans have moved forward recently in a vigorous way, and several cities have been visited by Dr. Morley, revealing the fact that there is an open door for missionary effort. Eleven days were spent in the province, and preaching services were held in many cities, towns, and villages. Members of the London Missionary Society, including Dr. Griffith John, have also taken a long tour through the province. Mr. Greig, in reporting their journey, says that the people were of a superior character, with few beggars, and there was everywhere an air of prosperity. The officials were unremitting in their attention, and Mr. Greig says that their exertions "must have cost them a good sum, which they may save on a future occasion if they are minded to let us get along quietly." But the people were very pleasant, and the missionary party talked, and preached, and put themselves on exhibition as much as possible. The prevailing feeling among the people was friendly, and a point specially mentioned is

the fearlessness of the Christian converts. Some of them show a remarkable knowledge of Christian truth, and they were ready everywhere to show their colors. Dr. John has requested the London Society to send ten men into this field, and it is felt that the opening is of the most promising character. He writes of himself: "I am nearly seventy years of age and am not feeling quite so young as I did when you saw me. If I could, I would gladly indulge the natural craving for rest, but I dare not with this call from Hunan ringing in my ears. I have done what I could, and God has blessed my efforts beyond all expectation."

## AFRICA.

A LETTER FROM KHAMA. — Khama, the King of the Bawangmato, is said by a French missionary to be "the only South African king who merits the name of a disciple of Christ." In his present distress from the revolt of his only son and heir, he has written a letter which will touch the hearts of his fellow disciples in every land. The letter is addressed to a French missionary lady, and is as follows:

PALAPYE, May 15, 1899.

MADemoisELLE L. KECK: —

I write to you as our mother; receive this letter, which will express to you the deep sorrow of my heart, caused by the conduct of my son. He wishes to deprive me of my royalty and of all that pertains to it; this wicked Sekhomi! I inform you that he is now gone from the town of Palapye and is to settle elsewhere, with all my people who take his part.

Unhappily, there are many Europeans who urge him to revolt. My son lets himself be led by those who say to him: "Dispute the power of your father; take it from him by force," and he is trying to do it.

It is especially his uncle Whamanyane, whose daughter he has married, who excites him against me; he has always been my enemy. Both together work for the dispersion of my family and my people, introducing heathen customs and bad liquors, which I have combatted so many years. Tell me, my mother, is it right that a son should so conduct himself towards his father, and all because he wants to be the head chief or king of the Bawangmato? I write this letter to you, Mademoiselle, whom I know well, and I wish that you would speak to European friends who are Christians like myself. Even my church is divided at this moment; some follow Sekhomi and others remain attached to me. I am so sad, so overwhelmed, and I beg the children of God to remember me in their prayers. Pray that my faith may not fail! That God Almighty may help me not to forget him, but to be steadfast to the end.

What I write you I write also to Christian friends, and I ask you to put this letter in all Christian journals, commending me to their prayers.

Receive my Christian salutations, in the name of Jesus, whom we together serve.

I remain, NGAME (KHAMA) SEKGOMA, King of the Bawangmato.

THE TRANSVAAL AND JOHANNESBURG. — The outbreak of war gives special interest to whatever we can learn concerning the state of affairs in Johannesburg, where our missionary, Rev. Mr. Goodenough, was laboring. The Wesleyans of Great Britain have an extensive work throughout the Transvaal, and in their magazine, *Work and Workers*, for October, there is an interesting article by Rev. Mr. Morris concerning Johannesburg. He speaks of the unbroken gold-reef extending for more than forty miles, loaded with gold, the reef running between two and three thousand feet below the surface. What interests us most is his account of the people, of whom he says: —

"Among social conditions the extraordinary mixture of population falls to be

mentioned first. That the English type is dominant is still true, and in commercial life the English tongue is in complete possession. But it is doubtful whether even the mushroom cities of the Western States of America can show a stranger mixture, when once the English section has been passed by. The Jew is everywhere, the cultivated European and American type less numerously; the lower type, showing the results of centuries of Russian or Polish tyranny and hatred, is here in great force, and has almost a monopoly of the low-class tailoring and cobbling trades, the peddling of cheap jewelry and small wares, and last, but in bad eminence, the greatest of all — the illicit liquor trade. Jews of the degraded type have somehow got the title of Peruvians, and are generally spoken of by that name.

"Next in number, probably, to the Jews must be reckoned the Dutch Africaners. Among these are a large number of highly respectable people belonging to the official and commercial classes. The greater part are, however, of the degenerate type, and inhabit the slum regions of the town. They have gravitated to this and other large centers of population from all parts of the Transvaal and Orange Free State, and, in many instances, from Cape Colony also. They represent the "poor-white" problem, and though at present they are frequently in receipt of government doles, and constitute the bulk of the enfranchised citizens of the Rand, their condition and mode of life are a grave danger to the state.

"All European nationalities are represented here, some in considerable force. Germans, Hollanders, and French probably rank next after the Afrikaner Dutch. And now we meet with the nations from the Far East. Here are swarthy Indians, for the most part from the South, speaking Tamil. These have stores for native trade in blankets, cheap iron and earthenware, food stuffs, and clothing. The Coolies (as these Indians and Arabs are called) do most of the hawking of vegetables from door to door, and of the cheaper laundry work. Next among the pure races comes the tawny Chinaman, who, unlike his Indian brother, has completely abandoned his pigtail and quaint attire.

"The list of less numerously represented races would be tedious, and I forbear. Parsees may be met daily, also Syrians from Palestine, hawking baskets of knick-knacks.

"I must pass on to notice the great intermediate mass, belonging neither to the more highly civilized peoples just mentioned, nor to the South African native races, and yet, in infinitely complex degrees and kinds of mixture belonging to both and to all. Here is a plane of human life of intensest interest to all who peer into the future. For in this part of the population of the Transvaal, as in all lands where several races are intermixing, we may see the beginnings of a process which, in ages to come, will go far to change the face of human society. In this mixture of races, when we consider it in connection with the steady advance of a few dominant languages, there is a dim prophecy of a time when existing national distinctions will be obliterated.

"Lastly, we reach the class which is numerically the greatest of all — the pure native of South Africa. These people, as seen in and about Johannesburg and the mines, may be roughly divided into two classes — the mine "boys" and the natives employed in connection with the stores and private houses. Every considerable tribe in South Africa, from the Zambesi to the Cape, is represented. In the mines it may be said generally that there are no Zulus, save on the surface-works. The Zulus object to going underground. Most of the mine-boys are Basutos, members of Transvaal tribes allied in speech to the Basutos, Kaffirs from Colonial tribes, and, in enormous numbers, Shangaans and others from Portuguese East Africa. Along the whole of the Witwatersrand gold fields there must be nearly 200,000 natives."

## MISCELLANY.

## BIBLIOGRAPHICAL.

*The Dragon, Image, and Demon, or the Three Religions of China; Confucianism, Buddhism and Taoism*, giving an account of the mythology, idolatry, and demonolatry of the Chinese. By Rev. Hampden C. Du Bose, fourteen years a missionary in Soochow. Richmond, Va. The Presbyterian Committee of Publication. Price, \$1.00.

This is a new edition of a volume by Dr. Du Bose which has already been widely circulated, and is worthy of commendation as a clear account of the religious opinions and life of the Chinese.

*British Foreign Missions 1837-1897.* By Rev. R. Wardlaw Thompson, Foreign Secretary to the London Missionary Society, and Rev. Arthur N. Johnson, M.A., Home Secretary to the London Missionary Society. London, Blackie & Son. 1899.

The value of this small volume of 233 pages must not be judged of by its size. It presents in a very condensed form an account of the growth and progress of British foreign missions during the reign of Queen Victoria. It was fitting that, while the story of wonderful developments during the Victorian era in all departments of British life was being told, some record should be made of what the churches of Christ had done, within the sixty years, to establish the kingdom of their Master throughout the earth. This volume, prepared by the secretaries of the London Missionary Society, presents the story in an admirable way. After a chapter on the beginnings of the missionary enterprise, prior to 1837, when the Queen came to the throne, there follow chapters showing the growth in India and the Far East, in Africa, Madagascar, America, and in the islands of the Pacific. After this historical sketch of the different fields of labor, come chapters relating to special lines of development, such as education, literature, medical work, woman's work, and the organization of native churches. While the story is condensed, it is not meagre, and it is very far from being a compilation

of dry statistics. We congratulate the authors on having given so much valuable matter in such a readable form, and we heartily wish that a similar publication covering American foreign missions could be given to the public.

*Pioneering in the San Juan:* Personal reminiscences of work done in southwestern Colorado during the great San Juan excitement. By Rev. George M. Darley, D.D. Fleming H. Revell Co., New York, Chicago, and Toronto. 1899. Price, \$1.50.

This is a fresh volume and lets one into the experiences of a pioneer Western missionary who has both grit and grace to carry the message of his Divine Master to men, who, though living in a Christian land, are often far from Christian institutions.

## BOOKS RECEIVED.

*John and His Friends.* A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D. Funk & Wagnalls Co. New York and London. 1899.

*Laos Folk-lore of Farther India.* By Katherine Neville Fleeson. F. H. Revell Co. New York, Chicago, and Toronto. 1899.

*Helps for Ambitious Boys.* By William Drysdale. New York. Thomas Y. Crowell & Co. Price, \$1.50.

*True Stories of Heroic Lives.* Funk & Wagnalls Co. New York and London.

Thomas Y. Crowell & Co. sends the following series of small but beautifully printed books, many of them illustrated, and most of them belonging to the What is Worth While Series:—

*Character Building Thought Power.* By Ralph Waldo Trine.

*Every Living Creature.* By Ralph Waldo Trine.

*The Best Life.* By Charles F. Thwing, D.D., LL.D.

*Luxury and Sacrifice.* By Charles F. Dole.

*The Culture of Manhood.* By Silas K. Hocking.

*The Christian Ideal.* By J. Guinness Rogers, B.A., D.D.

*Blessed are the Cross Bearers.* By W. Robertson Nicoll, M.A., LL.D.

*The Young Man of Yesterday.* By Judge Asa W. Tenney.

*The Study of English Literature.* By William Henry Hudson.

*His Mother's Portrait.* By Mark Guy Pearse.

*To Whom Much is Given.* By Lucia Ames Mead.

*How Mr. Rhodda Broke the Spell.* By Mark Guy Pearse.

*Miriam.* By Mark Guy Pearse.



## NOTES FOR THE MONTH.

## SPECIAL TOPICS FOR PRAYER.

For the sufferers from famine and plague in India, and especially for the Marathi Mission, which with depleted ranks is compelled again to meet distressing conditions of want and sorrow.

For the people and missions in Southern Africa; that the existing war may be speedily brought to an end; and that God would overrule the present conflict for the furtherance of his kingdom.

## ARRIVALS ABROAD.

August 29. At Smyrna, Rev. Alexander MacLachlan and wife.

September 13. At Constantinople, Miss Harriet G. Powers.

September 17. At Benguela, West Africa, Dr. A. Y. Massey, Mr. R. G. Moffatt, and Miss Helen J. Melville.

October 1. At Smyrna, Miss Claribel Platt.

September 14. At Peking, Miss Virginia C. Murdock, M.D., Miss Nellie N. Russell, and Miss M. E. Sheffield.

September 15. At Tung-cho, Rev. and Mrs. E. G. Tewksbury.

## ARRIVALS IN THIS COUNTRY.

July 1. At San Francisco, Albert P. Peck, M.D., of the North China Mission.

October 25. At New York, Rev. W. C. Wilcox and wife, of the Zulu Mission.

## DEPARTURES.

October 21. From Boston, Rev. S. C. Pixley and wife, with their daughters, Miss Mary and Miss Martha Pixley, returning to the Zulu Mission.

October 28. From New York, Miss Belle Nugent, and Miss Esther B. Fowler, returning to the Marathi Mission.

November 1. From San Francisco, Rev. Howard S. Galt and wife, to join the North China Mission.

## DEATHS.

August 23. At Jen Ts'un, Shansi, Mrs. D'Etta H. Thompson. (See page 519.)

September 29. Rev. Charles Harding, of Sholapur, India. (See page 525.)

October 13. At Honolulu, H. I., Rev. C. M. Hyde, D.D. (See page 527.)

October 15. At Cleveland, Ohio, Mary C., daughter of Dr. Nathan L. and Mrs. Laura D. Lord, formerly of the Madura Mission.

## MARRIAGE.

October 7, 1899. At Toronto, Canada, Rev. Charles C. Creegan, D.D., District Secretary of the American Board, to Harriet Miriam Stephenson.

## DONATIONS RECEIVED IN OCTOBER.

MAINE.		NEW HAMPSHIRE.	
Auburn, Friend,	5 00	Boscawen, 1st Cong. ch.	7 01
Bangor, 1st Cong. ch., toward support		Dover, 1st Cong. ch., of which 50 from	
Rev. C. S. Vaughan,	100 00	E. R. Brown,	99 05
Bucksport, Mrs. Edward Buck,	25 00	East Concord, Friend,	5 00
Calais, 1st Cong. ch.	22 00	Exeter, Isaac S. Shute, to const.	
Cornish, Cong. ch.	3 00	Marion S. Bush, H. M.	100 00
Cumberland Mills, Warren Cong. ch.	100 86	Francestown, Cong. ch.	8 82
Gardiner, Cong. ch.	17 20	Hampton, Y. P. S. C. E.	10 00
Hampton, Cong. ch.	5 70	Hinsdale, Cong. ch.	4 75
Jacksman, Cong. ch.	2 50	Hollis, Cong. ch.	13 00
New Portland, Cong. ch.	2 00	Keene, Friend,	5 00
North New Portland, Cong. ch.	1 00—284 20	Lyndeboro, Cong. ch.	11 00

N—B—, L. H.,	34 00
Newington, Cong. ch.	8 15
Plymouth, Mrs. A. P. Webster, 10,	11 00
W. C. Landis, 1,	10 00—317 68
Raymond, Cong. ch.	

## VERMONT.

Brattleboro, Center Cong. ch., to	
const. Rev. H. R. Miles, H. M.	116 00
Essex Centre, Mrs. Alice Granger,	5 00
Hinesburgh, Cong. ch.	10 50
Johnson, Cong. ch.	2 00
Ludlow, Cong. ch.	20 05
New Haven, Cong. ch.	31 50
St. Johnsbury, Rev. C. F. Morse,	30 00
Thetford, 1st Cong. ch.	27 45
West Brattleboro, Cong. ch.	33 80
Westmore, 1st Cong. ch.	10 00
Worcester, Cong. ch.	9 00—295 30

Legacies.—Essex, N. Lathrop, add'l,	11 00
	306 30

## MASSACHUSETTS.

Amherst, 1st Cong. ch., 150; Y. P. S.	
C. E. of do., 60.80; Zion Y. P. S.	
C. E., 3, all toward outfit Rev. Jas.	
D. Taylor,	213 80
Andover, South ch., toward support	
Rev. J. K. Browne, 102; Friend,	
15,	117 00
Athol, Mrs. G. T. Rowe,	40
Attleboro, 2d Cong. ch.,	111 17
Auburndale, Cong. ch.	863 82
Barnardston, Goodale Memorial ch.	6 00
Boston, South-Evan. ch. (W. Rox-	
bury), toward support Dr. Carrington,	
200; 2d ch., Dorchester, 25; do.,	
E. B. Worrell, 100; do., Mr. and	
Mrs. E. B. Wilder, 25; do., Grace	
S. Wilder, 10; Village ch. (Dor-	
chester), 34.61; Mt. Vernon ch., S.	
E. T., 5; J. W. Field, 7; Friend,	
25,	431 61

Braintree, 1st Cong. ch.	33 65
Brockton, Porter Cong. ch.	50 00
Brookline, Harvard Cong. ch.	167 03
Cambridgeport, Pilgrim Cong. ch.	26 35
Chelmsford, Central Cong. ch.	72 18
Cohasset, Mrs. H. W. Leach,	100 00
Cummington, Village Cong. ch.	7 60
Dedham, 1st Cong. ch., of which 37.74	
Extra-cent-a-day Band,	277 11
East Bridgewater, Union Cong. ch.,	
Extra-cent-a-day Band,	10 23
East Charlemont, Cong. ch.	18 00
Easthampton, 1st Cong. ch.	29 25
East Longmeadow, 1st Cong. ch.	8 71
Easton, Cong. ch.	23 50
Edgartown, Cong. ch.	10 00
Everett, Mystic Side Cong. ch.	4 28
Fitchburg, Rollstone Cong. ch.	16 45
Gardner, 1st Cong. ch.	88 45
Georgetown, Memorial ch.	13 19
Globe Village, Evan. Free ch., 20.81;	
do., Friend, for Madura Mission, .75,	21 58
Greenfield, 2d Cong. ch.	70 03
Holyoke, 1st Cong. ch.	26 37
Indian Orchard, Evan. Cong. ch.	21 00
Lawrence, Charles Wainwright,	4 70
Lee, A.,	2 00
Lexington, H.,	18 00
Lincoln, Cong. ch.	23 50
Lowell, Eliot ch., 54.84; Pawtucket	
ch., 21.55,	76 29
Lynn, Central Cong. ch., toward sup-	
port Mrs. J. K. Browne,	75 00
Manchester, Cong. ch.	21 20
Marlborough, Cong. ch.	132 79
Mill River, Cong. ch.	15 00
Monson, Cong. ch.	25 00
Newburyport, North Cong. ch.	28 00
Newton, Eliot ch.	3,750 00
Newton Highlands, Cong. ch.	271 47
North Attleboro, Oldtown Cong. ch.	5 00

North Middleboro, Cong. ch.	50 00
Randolph, 1st Cong. ch.	64 13
Reading, Cong. ch.	18 00
Rockport, 1st Cong. ch., of which 5	
from Z. A. Appleton,	15 47
Rowley, Cong. ch.	18 60
Sheffield, Cong. ch.	9 10
Shelburne Falls, Cong. ch., to const.	
Rev. W. A. Bacon, H. M.	58 00
Shutesbury, Cong. ch.	25 00
Somerville, Prospect Hill Cong. ch.	72 25
Southbridge, Cong. ch.	20 00
Springfield, 1st Church of Christ, of	
which 200 toward salary Dr. C. D.	
Ussher, 411.11; Park Cong. ch.,	
69.55; Nathan Coe, 5,	485 36
Taunton, Union Cong. ch.	1 94
Templeton, V. P. S. C. E., toward	
support Rev. D. Goddard,	10 00
Upton, 1st Cong. ch.	7 29
Walpole, Friend,	2 00
Webster, 1st Cong. ch.	30 00
Wendell, Cong. ch.	5 08
West Barnstable, Cong. ch.	14 00
West Medway, 2d Cong. ch.	15 00
Whitinsville, Friend,	23 00
Wilbraham, 1st Cong. ch.	25 00
Wilmington, Rev. Elijah Harmon,	5 00
Winchendon, 1st Cong. ch., of which	
19.78 M. C., 7.30, Extra cent-a-day	
Band, and 25, Thank-offering,	52 08
Winchester, 1st Cong. ch., int. on	
legacy D. N. Skillings,	200 00
Worcester, Plymouth ch., 500; Pil-	
grim ch., 119.26; Union ch., 63.28;	
Hope ch., 52; Piedmont ch., 40,	764 54
— Worcester South Conference,	29 71
— Through Rev. J. D. Taylor	
toward his outfit,	188 00—9,479.34

Legacies.—Fairhaven, J. F. Damon,	
add'l,	40 00
Lowell, Mrs. Helen M. Bigelow,	
by Edward D. Holden, Ex'r,	6,071 10
Monson, Wm. S. Nichols, add'l,	22 09
Springfield, Sophronia Day, by	
Heary S. Lee, and Charles H.	
Barrows, Ex'rs, add'l,	1,050.00—7,183 19
	16,602 53

## RHODE ISLAND.

Central Falls, Cong. ch.	25 30
Chepachet, Cong. ch., to const. Rev.	
FRANK J. NASH, H. M.	50 00
Providence, Beneficent Cong. ch.,	
175.07; Central ch., Mrs. H. N.	
Lathrop, to const. Miss E. HAE-	
RIET STANWOOD, H. M., 100;	
Plymouth Cong. ch., 38,	313 67—588 97

Legacies.—Pawtucket, Hugh Mc-	
Crum, add'l,	465 75
Providence, Rev. Thomas Laurie,	
D.D.,	2,100 00—2,565 75
	2,954 72

## CONNECTICUT.

Ansonia, Cong. ch.	66 14
Bloomfield, Cong. ch.	8 25
Bridgeport, 1st Cong. ch., toward sup-	
port of missionary,	133 30
Buckingham, Cong. ch.	20 00
Cheshire, Cong. ch.	115 00
Chester, Cong. ch.	2 00
Columbia, Cong. ch.	08 50
Cornwall, 2d Cong. ch., to const.	
REV. W. CHESTER FERRIS, H. M.	112 45
East Haddam, 1st Cong. ch.	21 13
East Hartford, 1st Cong. ch., 10.41;	
Friend, 1,	11 41
East Woodstock, Cong. ch.	32 12
Essex, 1st Cong. ch.	30 44
Fairfield, Cong. ch., to const. Mrs.	
FRANCES H. BREWER and Mrs.	
EDWARD OSBORN, H. M.	202 00

Guilford, 1st Cong. ch.	25 00
Hartford, Farmington Ave. Cong. ch., 252.57; Y. M. C. A. of Hartford Theol. Sem., 3; Rev. Lewis W. Hicks, 10; Miss M. L. Knapp, for Eastern Turkey, 1,	266 57
Higgaum, Cong. ch.	19 00
Kent, 1st Cong. ch.	12 71
Lebanon, 1st Cong. ch.	33 51
Mansfield, 1st Cong. ch.	40 70
Middlebury, Cong. ch.	16 00
Middletown, 1st Cong. ch.	146 36
Milford, E. W. Burley, Thank-offering,	10 00
Milton, Cong. ch.	5 40
Naugatuck, Cong. ch.	10 00
New Britain, South Cong. ch., David N. Camp, to const. DAVID CAMP ROGERS, H. M.	100 00
New Canaan, Cong. ch.	45 54
New Fairfield, Cong. ch.	9 24
New Haven, United Cong. ch., 895; Mrs. Agnes W. Heermance, 75,	880 00
New London, 2d Cong. ch., 887; 1st Church of Christ, 111.46,	998 46
New Milford, Friend,	10 00
North Woodstock, Cong. ch.	26 00
Norwich, 1st Cong. ch., to const. ALONZO M. LUTHER, H. M.	125 00
Old Saybrook, Cong. ch.	7 33
Orange, Cong. ch.	20 73
Plainville, Cong. ch.	56 87
Plymouth, Cong. ch.	14 50
Portland, 1st Cong. ch.	35 62
Salisbury, Cong. ch.	92 00
South Glastonbury, Cong. ch. and Sab. sch.	74 05
Stonington, Pawcatuck Cong. ch., of Westerly, R. I.	7 75
Waterbury, Friend,	10 00
West Cornwall, Litchfield Northwest Conference,	13 00
West Haven, J. Edward Alling,	100 00
Whitneyville, Cong. ch., 13; C. W. Brock, 5,	17 00
Woodstock, 1st Cong. ch.	19 00—4,072 08

## NEW YORK.

Angola, Miss A. H. Ames,	5 00
Brooklyn, Beecher Mem. Cong. ch.	10 00
Camden, 1st Cong. ch., 50; Sab. sch. of do., 5; Y. P. S. C. E., of do., 11, all toward support Rev. J. D. Taylor,	75 00
Clifton Springs, C. C. Thayer, for native preacher in Foochow, and in North China,	100 00
Elbridge, Woman's Mis. Soc., 15; and Y. P. S. C. E., 9, toward support Rev. J. D. Taylor,	24 00
Elizabethtown, 1st Cong. ch.	25 79
Groton, Cong. ch. members, toward support Rev. J. D. Taylor,	40 00
Groton City, Cong. ch., of which 2.75 toward support Rev. J. D. Taylor,	9 15
Lyon Falls, Friends, toward support Rev. J. D. Taylor,	10 00
Maine, Cong. ch.	13 53
Munnsville, 1st Cong. ch.	10 85
Newark Valley, Cong. ch.	33 18
New York, Homer N. Lockwood, 100; Marie B. Poole, for catechist, Madura, 35,	135 00
Pawling, Quaker Hill ch., toward support Dr. J. H. Ingram,	166 50
Phoenix, 1st Cong. ch., toward support Rev. J. D. Taylor,	31 00
Syracuse, Goodwill Cong. ch., toward support Rev. J. D. Taylor, 10; Sab. sch. of do., Trifolium Circle for do., 2,	22 00
West Brook, Cong. ch.	4 00—715 00
Legacies.—Troy, Jeremiah S. Hakes.	1,007 50
	1,722 50

## NEW JERSEY.

Jersey City, 1st Cong. ch., Hill Branch,	18 47
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Montclair, 1st Cong. ch.	450 00
Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, Madura,	10 00
Vineland, Church of the Pilgrims, Friend,	5 03 2 00—485 00

## PENNSYLVANIA.

Bangor, Welsh Cong. ch.	2 50
Pittsburg, Cash,	200 00
Ridgway, 1st Cong. ch.	62 86—265 36

Legacies.—Norristown, Francis Whiting, by Harriet W. Whiting, Ex'x,	366 63
	682 19

## VIRGINIA.

Falls Church, 1st Cong. ch.	14 35
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## NORTH CAROLINA.

Charlotte, Woman's Missionary Soc., through W. M. U. of N. C.	1 00
King's Mountain, Cong. ch.	1 76
Raleigh, 1st Cong. ch.	3 00
Salem, Woman's Miss. Soc., through W. M. U. of N. C.	25
Strieby, Woman's Miss. Soc., through W. M. U. of N. C.	1 00—7 01

## FLORIDA.

Tampa, 1st Cong. ch.	11 84
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## ALABAMA.

Brewton, Cong. ch.	1 25
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## TENNESSEE.

Pleasant Hill, Cong. ch.	1 25
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## INDIANA.

Michigan City, 1st Cong. ch.	11 86
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## OHIO.

Ashtabula, 2d Cong. ch.	4 65
Berlin, Mrs. M. J. Noyes,	75 00
Brunswick, Cong. ch.	2 00
Cleveland, Euclid Ave. Cong. ch., 230.47; Pilgrim ch., toward support Rev. H. T. Pitkin, 166.67; Irving-st. Cong. ch., 32.16; Union Cong. ch., 9.52,	438 82
Grafton, Cong. ch.	2 60
Jefferson, Cong. ch., Kingdom Extension Soc.	11 50
Litchfield, Cong. ch.	5 00
Mallet Creek, Jun. C. E. Soc., for Madura,	20 00
Painesville, Mary B. Landphair,	5 00
Stanleyville, Cong. ch.	2 35
Strongsville, 1st Cong. ch.	25 00
Vermilion, Cong. ch.	6 00
Wauseon, Cong. ch.	15 75—613 67

## ILLINOIS.

Alton, Ch. of the Redeemer,	96 75
Brimfield, Cong. ch.	10 30
Byron, Cong. ch.	15 85
Chicago, 1st Cong. ch., of which 46.85 toward support of Rev. D. Z. Sheffield, 89.39; Warren-ave. Cong. ch., 24.80; Doremus Cong. ch., 10; 1st Evan. Luth. Cong. ch. 10,	134 19

Delavan, R. Hoghton, for native preacher, Madura,	50 00
Evanston, 1st Cong. ch., for Forward Movement missionary,	136 25
Glencoe, Cong. ch.	1 00
Hinsdale, Cong. ch.	20 44
Kewanee, Cong. ch., H. T. Lay, toward support of missionary in Africa,	250 00
Maywood, Cong. ch.	24 75
Millburn, Cong. ch.	16 00
Mt. Clare, Cong. ch.	5 50
Naperville, C. H. Goodrich,	25 00
Odell, Cong. ch.	26 00
Pecatonica, Cong. ch.	4 00
Plainfield, Cong. ch.	22 75
Ravenswood, Cong. ch., for Forward Movement missionary,	35 66
Rogers Park, Cong. ch.	1 75
Sandwich, Cong. ch., A. F. White,	10 00
Stark, Cong. ch.	8 00
Summer Hill, Cong. ch.	5 60
Waukegan, German Cong. ch.	2 50—906 00

## MICHIGAN.

Allendale, Cong. ch.	3 80
Benzonia, 1st Cong. ch.	72 93
Carson City, Cong. ch.	7 00
Covert, Cong. ch.	31 00
Detroit, Mrs. Orpha P. Talcott,	30 00
Dundee, 1st Cong. ch.	3 50
Hancock, Cong. ch.	116 50
Litchfield, Cong. ch.	14 38
Northport, Cong. ch.	10 36
St. Johns, 1st Cong. ch.	32 25
Sutton's Bay, Cong. ch.	1 75
South Frankfort, Friend,	10 00
Three Oaks, Cong. ch.	31 47
West Adrian, Cong. ch.	10 11
West Bay City, John Bourn, for West Central African Mission,	100 00
— Friend, toward support Rev. and Mrs. C. E. Ewing,	250 00—725 05

## WISCONSIN.

Ashland, Cong. ch.	23 00
Black Earth, Rev. Wm. Stoddart,	5 00
Bristol and Paris, Cong. ch.	15 50
Delavan, Cong. ch.	12 82
Eagle River, Cong. ch.	1 80
Elkhorn, 1st Cong. ch.	15 00
Hartland, Cong. ch.	22 60
Peshigo, Cong. ch.	13 50
Trevor, Liberty Cong. ch.	1 00
West Superior, Hope Cong. ch.	5 50
Windsor, Cong. ch.	18 69—134 41

## IOWA.

Atlantic, Cong. ch.	26 00
Belmond, Cong. ch.	6 25
Clay, Cong. ch.	15 33
Creston, H. W. Perrigo,	20 00
Eldora, Cong. ch.	33 50
Farragut, Cong. ch.	14 88
Glenwood, Cong. ch.	30 25
Macksburg, Ada A. Hammond,	1 00
Nashua, 1st Cong. ch., D. Bate,	5 00
Newburg, Cong. ch.	2 50
New Hampton, 1st Cong. ch.	14 62
Otho, Cong. ch.	12 25
Polk City, Mrs. Elizabeth Kelsal,	20 00
Preston, Cong. ch.	15 00
Red Oak, 1st Cong. ch.	74 55
Victor, Cong. ch.	12 10
Weaver, Cong. ch.	6 50
Webster City, Cong. ch.	15 85—326 50

## MINNESOTA.

Belview, Cong. ch.	7 10
Crookston, 1st Cong. ch.	5 32

Dodge Center, Mrs. H. A. Cotton for Rev. T. W. Woodside's work,	10 00
Excelsior, Cong. ch.	30 42
Glyndon, Cong. ch. and Sab. sch.	2 68
Hawley, Hail Insurance,	5 00
Lamberton, Cong. ch.	13 36
Mankato, Cong. ch.	7 25
Minneapolis, 1st Cong. ch.	18 61
Montevideo, Cong. ch.	10 00
St. Charles, Cong. ch.	10 00
St. Paul, University Cong. ch.	3 80
Sleepy Eye, Cong. ch.	9 85
Wadena, Cong. ch.	9 50—142 80

## KANSAS.

Dover, Cong. ch.	4 00
Kansas City, Chelsea-Place Cong. ch.	3 00
Kensington, Cong. ch.	8 25
Lenora, Anna Loy,	2 00
Topeka, Sunnyside Cong. ch., 2; Seabrook Cong. ch., 8.25,	10 25
Wabaunsee, 1st Church of Christ,	32 00—59 50

## NEBRASKA.

Curtis, Cong. ch.	1 20
Friend, German Cong. ch.	2 00
Germantown, German Cong. ch.	10 00
Johnson, Daisy Dean,	15 00
Kearney, 1st Cong. ch.	5 90
Omaha, A Christian Endeavor,	1 00
Rokeby, Cong. ch.	9 50
Wallace, Cong. ch.	1 00—45 60

## CALIFORNIA.

Auburn, Cong. ch.	11 50
Berkeley, Park Cong. ch.	8 00
Cloverdale, Cong. ch.	35 18
Compton, Cong. ch.	5 00
Eagle Rock, Cong. ch.	1 35
Martinez, Cong. ch.	15 00
Niles, Cong. ch.	1 00
Oakland, 4th Cong. ch.	7 10
Ontario, 1st Cong. ch.	87 00
Porterville, Cong. ch.	11 00
San Diego, H. Sheldon,	25 00
Santa Ana, 1st Cong. ch.	7 50
Santa Cruz, Cong. ch.	41 50
Santa Rosa, Cong. ch.	5 00
Stockton, Cong. ch., 13.50; Rev. J. C. Holbrook, D.D., sale of <i>Reminiscences</i> , 3,	16 50
Ventura, Cong. ch.	35 00—312 63

## OREGON.

Beaverton, Cong. ch.	1 67
Bethany, Rev. Wm. Gray and family,	6 00
Forest Grove, Cong. ch.	25 95
Mountaineers, Friends,	4 00
Portland, 1st (Sylvan) Cong. ch.	1 85—39 47

## COLORADO.

Boulder, 1st Cong. ch.	25 00
Colorado Springs, Friend,	2 00
Elyria, Pilgrim Cong. ch.	5 50
Lafayette, Cong. ch.	12 50
Piceance, W. H. Violet,	5 00
Steamboat Springs, Cong. ch.	2 00—62 00

## WASHINGTON.

Ballard, German Cong. ch.	1 75
Edmonds, Cong. ch.	5 00
Hillyard, Cong. ch.	2 00
Ritzville, German Zion's Cong. ch.	30 00
Riverside, Cong. ch., Ladies' Home	
Mis. Soc.,	75
Seattle, German Cong. ch.	3 00—42 50

## SOUTH DAKOTA.

Armour, Cong. ch.	12 50
Eureka, Rev. and Mrs. Henry Hetzler,	2 50
Henry, A Norwegian Friend,	5 00
Yankton, Y. M. C. A., of Yankton College,	7 50—27 50

## MONTANA.

Big Timber, Cong. ch.	2 35
South Butte, Independent Mis. Union,	2 00—4 35

## IDAHO.

Pocatello, W. M. Union,	8 00
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## ARIZONA.

Jerome, Cong. ch.	5 80
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## FOREIGN LANDS AND MISSIONARY STATIONS.

AFRICA.—Natal, Mrs. S. C. Pixley,	2 00
TURKEY.—Marash, Mrs. L. O. Lee,	7 00—9 00

## FROM THE AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York,  
Treasurer.

Income of the Avery Fund for Missionary Work in Africa,	2,043 04
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## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.	25 00
Balance refit Cora F. Keith,	75 00—100 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	24,862 00
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## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California, Treasurer.	106 90
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## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Dover, 1st Cong. Sab. sch., 25; New Ipswich, Children's 38th Annual Fair, 3,	28 00
VERMONT.—Brattleboro, Cong. Sab. sch., for India, 25; St. Johnsbury, North Cong. Sab. sch., Mrs. Brooks' class, 2.08,	27 08
MASSACHUSETTS.—Dorchester, 2d Cong. Sab. sch., 25; Fitchburg, Rollstone Cong. Sab. sch., 7.04; Great Barrington, 1st Cong. Y. P. S. C. E., 1.50; Rowley, Cong. Sab. sch., 5; do., Y. P. S. C. E., 5; Turner's Falls, 1st Cong. Y. P. S. C. E., 6; Wenham, Y. P. S. C. E., 4; Westboro, Cong. Sab. sch., 15; Whitinsville, Y. P. S. C. E., 12.26,	80 80
CONNECTICUT.—Bridgeport, South, Y. P. S. C. E., 17.62; New London, Sab. sch. of 1st Church of Christ, 8.45; Pomfret, Y. P. S. C. E., 6.60; Windsor, Y. P. S. C. E., 2.85,	35 52

NEW YORK.—Brooklyn, Beecher Mem. Y. P. S. C. E., 5; Gasport, Cong. Sab. sch., 17; Warsaw, Cong. Sab. sch., 8.90,	30 90
PENNSYLVANIA.—Amot, Puritan Y. P. S. C. E., 2; McKeesport, 1st Cong. Y. P. S. C. E., 20,	22 00
VIRGINIA.—Falls Church, 1st Cong. Y. P. S. C. E.,	6 64
MISSOURI.—Springfield, German Cong. Sab. sch.,	3 00
OHIO.—Madison, Jun. C. E. Soc. of Central Cong. ch., 5; Norwalk, 1st Cong. Y. P. S. C. E., 6.50,	11 50
ILLINOIS.—Chicago, Central Park, Y. P. S. C. E., 5; Jefferson Park, Ger. Trinity Y. P. S. C. E., 1.30; Oak Park, 1st Cong. Sab. sch., 12.41; Spring Hill, Cong. Sab. sch., 50; do., Y. P. S. C. E., 2,	21 21
MICHIGAN.—Big Rapids, Y. P. S. C. E., 1.44; Charlevoix, Jun. C. E. Soc., Birthday box, 4.67; Eaton Rapids, Cong. Sab. sch., 2.57; New Haven, Cong. Sab. sch., 3; St. Joseph, 1st Cong. Y. P. S. C. E., 2,	13 68
MINNESOTA.—Granada, Y. P. S. C. E., 4; Rochester, Y. P. S. C. E., 2.50,	6 50
KANSAS.—Partridge, Cong. Sab. sch., 1.01; Topeka, Seabrook Cong. Sab. sch., 1.75,	2 76
NEBRASKA.—Shickley, Union Y. P. S. C. E.,	2 00
IOWA.—Glenwood, Y. P. S. C. E., 7; Iowa Falls, Cong. Sab. sch., 5.37; Muscatine, 1st Cong. Sab. sch., 5; Neuberg, Cong. Sab. sch., 4,	21 37
CALIFORNIA.—Santa Cruz, Cong. Sab. sch., 17.25; Martinez, Cong. Sab. sch., 2,	19 25
ARIZONA.—Nogales, Jun. C. E. Soc.,	80
	333 01

## MICRONESIAN NAVY.

MAINE.—Skowhegan, Cong. ch., for Micronesia, 1.00; do., for Hawaii, 3.14,	4 74
CONNECTICUT.—Woodstock, 1st Cong. Sab. sch.,	6 16
NEW YORK.—Buffalo, 1st Cong. Y. P. S. C. E., toward support Beulah Logan,	37 50
PENNSYLVANIA.—East Smithfield, Cong. Sab. sch.,	10 00
IOWA.—Grinnell, Y. P. S. C. E.,	10 00
	68 40

## FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Chicago, Y. P. S. C. E. of Union Cong. ch., 6; Harvey, Y. P. S. C. E., 6; Homer, do., 3; Yorkville, do., 16, all for MacLachlan Fund,	31 00
WISCONSIN.—Arenia, Y. P. S. C. E., Herbert Local Union, for Olds Fund,	3 00
MICHIGAN.—Baldwin, Pilgrim Y. P. S. C. E., 80; Eastlake, Y. P. S. C. E., 3.05; Grand Rapids, South Y. P. S. C. E., 6; Rapid River, Y. P. S. C. E., 1.50; Romeo, do., 3, all for Lee Fund,	14 35
IOWA.—Anita, Y. P. S. C. E., 4; Burlington, do., 5; Mount Pleasant, do., 1.25; Waterloo, do., 6, all for White Fund,	16 25
NEBRASKA.—Baldwin, Y. P. S. C. E., 1.15; Columbus, do., 24; Harvard, do., 20; Leigh, do., 7.82; Ogallala, do., 5; York, do., 10, all for Bates Fund,	67 97
COLORADO.—Colorado Springs, 1st Cong. Y. P. S. C. E., 25; Highlandlake, Y. P. S. C. E., 4, both for Albrecht Fund,	29 00
SOUTH DAKOTA.—Myron, Y. P. S. C. E., for Holton Fund,	4 00
	165 57

## CONTRIBUTIONS FOR THE DEBT.

MAINE.—Belfast, 1st Cong. Y. P. S. C. E.,	10 00
VERMONT.—Essex Centre, Friend,	2 00
MASSACHUSETTS.—Lincoln, Friend, 2; Rockland, Mary Noyes Shaw, 5,	7 00

RHODE ISLAND.— Providence, Friend,	50 00
CONNECTICUT.— Pomfret, Emma Werrell,	10 00
NEW YORK.— Salem, Mrs. S. L. Martin,	10 00
KANSAS.— Lawrence, Rev. and Mrs. Irving	
W. Metcalf,	25 00
CALIFORNIA.— Los Angeles, J. B. Irvine,	
Jr.	1 00
	87 00

#### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.— Littleton, Y. P. S. C. E., for use of Miss A. H. Bradshaw, 45; North Londonderry, Mrs. James Richmond, for work, care Rev. J. P. Jones, 2	47 00
VERMONT.— Burlington, Mrs. A. G. Thompson, for work, care Mrs. Chauncey Goodrich,	5 00
MASSACHUSETTS.— Boston, Mt. Vernon ch., S. E. T., for work, care Rev. C. A. Hager, 5; Brockton, Chinese S. S., for do., 7.44; Everett, Y. P. S. C. E., for use of Rev. E. P. Holton, 15; Hingham, Cong. ch. and Sab. sch., for a Hingham school in India, 30; Leominster, Y. P. S. C. E., for student, Madura, 30; Lowell, Geo. H. Taylor, for pupil, Samokov, 10; Malden, Mrs. Ellen M. Wellman, for Droyndya, 100; South Attleboro, Bethany Chapel Sab. sch., for work in Madura, 10; Springfield, Hope Sab. sch., for work, care Rev. W. M. Zumbro, 14; Taunton, Y. P. S. C. E. of Union ch., for use of Rev. J. S. Chandler, 15	242 44
CONNECTICUT.— Ansonia, Family of Rev. J. F. Graf, for kindergarten work, care Miss J. L. Graf, 4.50, and for work, care Dr. D. M. B. Thom, 1.50; East Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5, and from Rev. W. F. English, 2, for use of Miss Brewer; Farmington, Y. P. S. C. E., for work, care Rev. J. H. Roberts, 19; Lebanon, Goshen Cong. Sab. sch., for student, Tung-cho, 10	33 00
NEW YORK.— Brooklyn, Central Cong. Sab. sch., for work in Sholapur, 50; Lima, M. S. B. through Ref. Epis. ch., for native preacher, Madura, 40; New York, Friends, per the Misses Leitch for Lend-a-Hand Fund, Ceylon, 50; do., do., for do., 12.50; Osceola, Y. P. S. C. E., for Okayama Orphanage, 20	172 50
PENNSYLVANIA.— Philadelphia, Samuel D. Jordan, for Lend-a-Hand Fund, Ceylon, 8 00	8 00
OHIO.— Windham, 1st Cong. Y. P. S. C. E., for work, care Mrs. F. W. Davis,	10 00
ILLINOIS.— Chicago, Y. P. S. C. E. of 6th Presbyterian ch., for work in Van, 50; do., Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; Englewood, North Y. P. S. C. E., for pupils, care Rev. C. C. Tracy, 40; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Galesburg, Rev. and Mrs. Jas. Stead, for work, care Rev. R. Winsor, 12.50; Woodstock, Jun. C. E. S., for pupil, care Miss C. S. Bartlett, 7.50	417 25
MICHIGAN.— Grand Blanc, Mrs. Cassen E. Parsons, for native helper, care Rev. H. J. Bruce, 30; Grand Rapids, Park Cong. Sab. sch., 25, and Y. P. S. C. E., 12.50; do., South Cong. Sab. sch., 5, do., Plymouth Y. P. S. C. E., 6.25; do., Barker Memorial Y. P. S. C. E., 2.50, all for work in Smyrna	81 25
IOWA.— Chester Centre, Mrs. Thos. Fuller, for tutorship, Anatolia College, 1; Hartley, Mrs. Mattie F. Welch, for do., 1	2 00
KANSAS.— La Crosse, Jas. H. Little, for native preacher, Foochow,	50 00
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CALIFORNIA.— Chico, Elisabeth Rogers, for pupils, care Miss C. K. Ely, 45; Los Angeles, Vernon Cong. ch., for work, care Rev. H. C. Hazen, 25; Ontario, Rev. D. B. Eells, for native helper, care Rev. R. Winsor, 25; San Jose, Y. P. S. C. E., for work in Marathi, 15; do., Y. W. C. A. of State Normal School, for work, North China, 2.50,	112 50
SOUTH DAKOTA.— Scotland, Neuburg Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 25; Tyndall, John Dittus, for do., 5,	30 00
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#### INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund, for scholarship,	62 53
	1,377 76
Donations received in October,	48,959 46
Legacies received in October,	11,134 27
	60,093 73

Total from September 1, 1899, to October 31, 1899: Donations, \$94,389.15; Legacies, \$18,423.23 = \$82,812.37.



## For Young People.

### TEI MING, THE BOY WITHOUT ANY FEET.

BY MRS. ARTHUR H. SMITH, OF PANG-CHUANG, CHINA.

HE lay by the side of the road, and as the missionary lady came along she stopped to speak to him, the poor beggar boy.

"Would you please take a look at my feet and see about them?" he pleaded. "I am not a doctor," she said, and turned to look, more shocked even than she expected to be, at the sorry sight. Both feet were gone, the stumps were discharging sores, and having no one to do them up, and no bandages, and no medicine, to keep them from the agony of the flies' intrusion, he had covered each thickly with mud, and then let it dry on. This dry, hard dressing naturally did not relieve the pain and fever.

What family had he? Not a soul in the world; father, mother, and the rest, all dead and gone. Whom did he live with? Nobody. Where? He slept in a temple with the mud gods. He went about on his knees, over each of which was strapped a pad, and in his hands he carried two little wooden blocks to keep them out of the mud or dust. His clothes were tatters. The ulcers on his stumps emitted the vilest odor. But in spite of all hardships, he was robust and lusty.

He had been a wheelbarrow puller, but on a long, cold trip, froze his feet, and knowing no better, he took them to the fire for comfort, and so lost them. The city people knew his circumstances and were kind, giving a bowl of hot drink here and there, but it was a beast's life, uncertain, vagrant, full of vague possibilities.

First, he must be fed. The scraps from the table were carried to him and devoured in a way to indicate approbation, though he said no word of thanks. It took a long course of training to bring him to that. A dog would have wagged his tail for such good things. If Tei Ming had had a tail, it didn't seem as if he would have wagged it, he was so cool, and took it so indifferently. But who had taught him any better, poor laddie!

Then he must be taught. How? Where? The missionary lady sent for him. People in China do not have appointments with street beggars. Thomas, Richard, and Henry all swarmed into the inn-yard with him to see what this one was about. She didn't mind them. The "Inasmuch" was ringing in her ears. The "Least of these my brethren" was before her. How make him understand about Jesus? He crawled on to the old mat they spread for him, and lay on his stomach, holding his painful and malodorous stumps up in the air, and supporting himself on his elbows. She sat down on the mat in front of him, to get on a level with the face that was so coarse and seemed all animal. With a prayer to the Holy Ghost for help, she told the story of Christ's sufferings, pointing continually to a picture so realistic

as to be ghastly. When done, she called a dear, bright Christian school-boy, and made him go over it all again, that the beggar might have local tone and accent, and be sure to understand every word. It did not seem as if he had taken in a thing. Again and again, on other days, the process was repeated, and then the seed was left to the Lord of the harvest.

Tei must know about Sunday, so he was told to come to chapel. There he was a problem. Oh, those feet! But the missionary put him in the corner by her, and no one said anything, but the man from the *yamen* kept his fan in front of his dainty nose through the entire service. The sermon was



A FORSAKEN CHILD IN CHINA.

about giving, and about the "Inasmuch." The "least of these my brethren" lying at her feet, preached louder than the missionary, though he didn't know it. That church took up a good collection and used it to get Tei some decent clothes, and help him, later, to get to the missionary hospital thirty miles away. He crept there on his hands and knees, while a city man, going that way, carried his clothes and money, and delivered them there for him.

There he was another problem. How lift him up to a sense of manhood and independence and thrift? How support him and reform him while he waited for the operation? He was sent to pull grass and weeds, and given a few cash for it. The good new clothes were put on him Sunday. He took kindly to them, and *immediately sold the old ones for tobacco*, even while the missionary was sending him word to put the new ones away Monday morning, and keep them nicely!

The doctor sent to him daily some ship's biscuit which had been given

him. Tei was ungrateful. He was not used to hardtack. When the right time came, the doctor took off the poor old stumps, and the boy could not go about longer. After the operation, in that intense suffering which is outraged nature's protest against violence done to the integrity of her members, *now* perhaps Tei Ming could understand about Jesus. The missionary took out the picture and hung it up behind his bed, and with the fever of those fresh wounds throbbing in his veins, he looked at it with a wholly new and awakened look, as she told the story once more.

By and by the stumps got nearly well, and the doctor had some wooden legs made for him, but for some reason he set his face like a flint, and would have none of them, except under rigorous discipline.

He was only made to try the legs at all by being offered a meal at the missionary home, which he could have if he walked there to get it. Such a droll little figure, dressed in an old brown coat of the pastor's, with his two pegs strapped on, and leaning over on his two crutches. After the meal, a great yearning possessed his friend. Could the low-browed, dull-looking animal-child really *feel* down deep in a buried heart of his somewhere? Was he *capable* of loving Jesus? The cool days were coming, and he was to leave for his home the next day. A trustworthy man would take him the first stage of the journey on a donkey, and then hire a barrow for him, his bedding, his two legs, and his two crutches, all to be safely delivered at home in Kao Tang. The missionary had taught him over and over and over about the Holy Spirit, and he had said after her the words, putting himself into that tender keeping.

Did he comprehend aught, or was it all a parrot's repetition? She had a sudden inspiration. She put a little common every-day key into the rusty wards of that human heart-lock, and it yielded at once. She got down on the ground so that she could look up into the face that was down where a little dog's might have been. Would he snap at her for being in the way?

She looked into that other face and said wistfully, "*Tei Ming, do you love me?*" Surely God lit up a new lamp in the child's soul. Its light shone out of his eyes and brightened his face as he said heartily, "Yes, T'ai T'ai."

Praise God! his soul was then all right. He could love. So he departed, after his long training, remembering, with help, to say some word of thanks, especially to the children who provided his traveling fund.

Was it with a secret chuckle at liberty regained that he shed his wooden legs and his crutches at the first inn where they stopped? So disappeared from the hospital the patient for whom such a wealth of prayer had gone up, as he rode away. His friend thought yearningly of his future. Would the church respond to her letter, urging them to raise money, have him learn to be a tailor, and make a self-respecting man of him, the dear, naughty, interesting, impracticable child-man?

But no! Who of us guessed the Master's kind thought? Not one. The intractable pupil might be degraded, or conditioned, or rusticated, or expelled, we thought. Not so. He had done his little part, and educated us all to love a little better, and think more of the "least of these my brethren;"

and so, one day, when he had crept away to see an aunt of his, and make her a little visit, the Great Teacher just did the one beautiful, perfect thing, which was therefore just like Him, He *promoted* Tei Ming to His own higher school to finish his education under His own kind eye. He had been naughty about the wooden legs to the last, and his friend seemed to see him toiling up to the gate of heaven on all fours, hopeful but a little timid and doubtful. At last he pauses before the shining battlement, and a glorious face looks down kindly upon him, a gracious voice saying in tenderest accents, "*Tei*



BEGGARS IN PEKING.

*Ming, do you love me?*" Once more the lamp lights up in the child's soul. It shines out clear, through his eyes, as he looks up at His waiting, patient Redeemer, and says heartily, "Yes, Lord Jesus." At that word she thought the gate opened to him, the Master "took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength;" a blessed change came over all his body, sweetness, dignity, strength from that one divine touch; no longer an animal, a beggar, an ungrateful child, Tei Ming entered the High School a *man*, hand in hand with the Great Head Master, who cast a loving glance back at us all, saying sweetly, "Ye did it unto Me."

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# THE SUPREME OPPORTUNITY.

SAMUEL B. CAPEN.

**The Missionary Herald,**

Published monthly by the American Board of Commissioners for Foreign Missions,

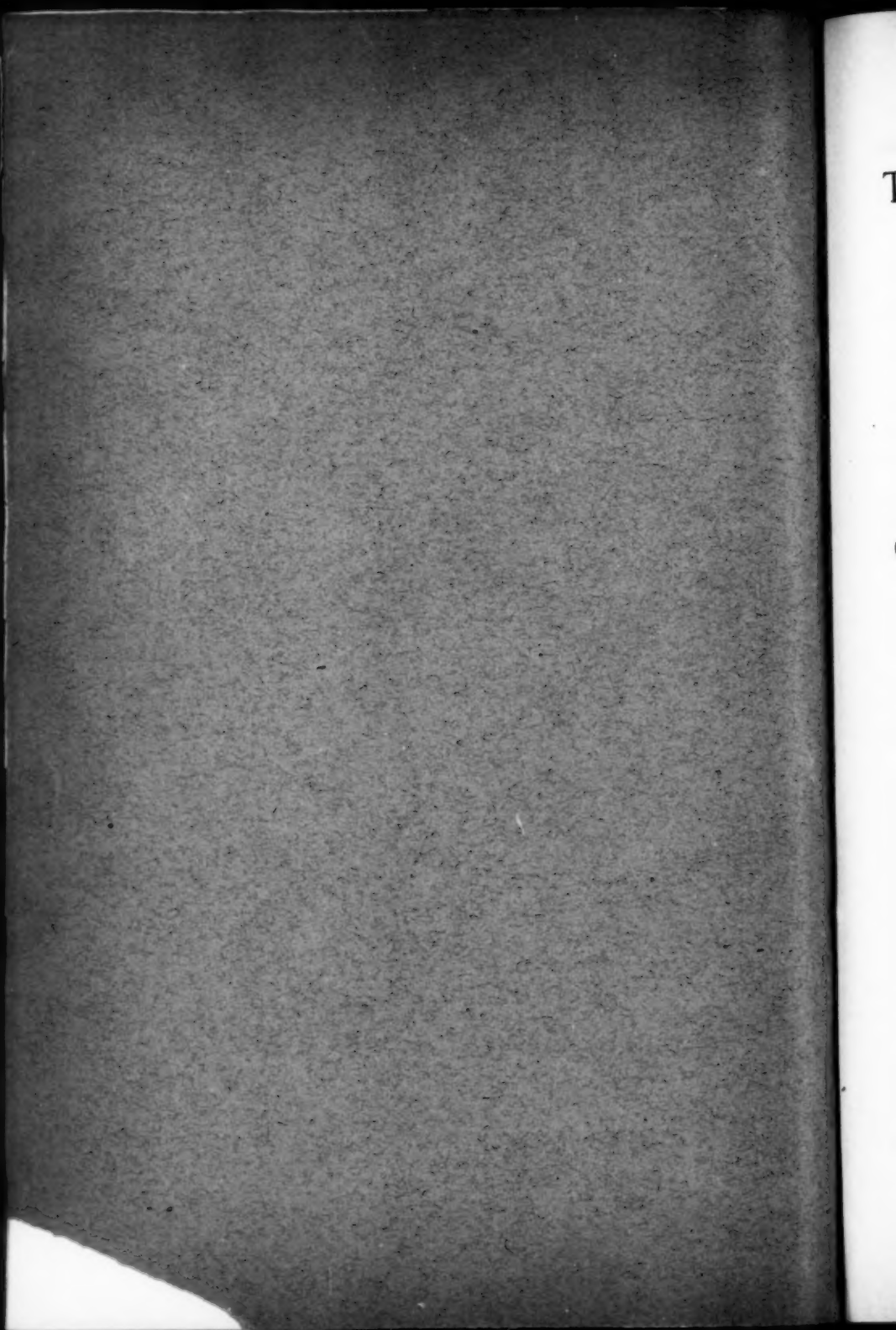
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# THE SUPREME OPPORTUNITY

## AN ADDRESS

TO THE

Constituency of the American Board of Commissioners for  
Foreign Missions,

BY SAMUEL B. CAPEN,

*President of the Board.*

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*Boston, December 12, 1899.*

**To the Members and Friends of the American Board  
of Commissioners for Foreign Missions;**

HAVING accepted the presidency of the American Board because I believed it to be not only a trust laid upon me by your votes, but also the will of God, I have felt like being silent as in the very presence of the Almighty, to listen to his voice, to know the meaning of the providences which have brought me here so suddenly, and to learn what he would bid me try to do first in his name.

One cannot forget the great men who, in our generation, have gone before; Mark Hopkins, the Christian scholar, the profound teacher; Dr. Storrs, who has so often led us, almost to the very gates of Heaven, by his impassioned and matchless words of devotion to the Master; Dr. Lamson, our brother beloved, whose beautiful character was so manly and so true that he drew all hearts to him. It is not the honor of this position, however, that has been in my thoughts, but its *responsibility* and its *opportunity*, and the words of the Master, "Without me ye can do nothing."

It is impossible for me not to express my gratitude for the many letters which have come to me from all over the country, giving words of cheer, pledges of coöperation, promises of prayer, embodying the most earnest desire for an increased missionary interest throughout our churches. And from what has been expressed I feel that so far from its being considered officious or premature, it may be expected that some statement should be made of points considered of first importance, upon which attention may be immediately centered, in order to secure a new consecration to the work and a vigorous rally of new strength for it, even though we chiefly re-state with earnest emphasis points which have received recent attention and assent, but which need more general, united and energetic adoption. Are not the following points basal for us now?

**Missionary work, the center of the life of every church, the supreme test of loyalty to the Master.**

**Therefore, a realization of the true measure of our ability, and gifts truly proportioned to that ability, our present duty.**

Does it seem to some that I am putting the emphasis in the wrong place? Let us look at the situation.

First. We find the world wide open everywhere to receive the message of Jesus Christ. We no longer offer the prayers of our fathers that God would "open the gates of heathen lands." He answered that prayer years ago.

Second. Go back ten years, and the constant petition was for *men* to go into the hard places. That prayer we have ceased to offer, for there are volunteers waiting to be sent to the farthest outpost.

Third. Neither do our churches as a whole need to pray for more money to do the work. We have that now in our own possession. See how we spend for ourselves out of all proportion to what we give. What we do need, keeping first in our thoughts the missionary work, is to *organize all our churches to give to it systematically and proportionately.*

### ORGANIZATION.

This is the first purpose of the Committee of Fifteen, chosen a few months since, partly by the National Council, and partly by our National Missions societies, to secure, if possible, a gift every year from every church for each of our six societies. The result is to be attained by having a missionary committee in every State, in every conference and in every church, which shall see to it that there is definite planning, and effort in some measure commensurate with the supreme importance of the work. We are to apply modern and successful business methods to the Lord's business.

The remark was made in an address at the Providence meeting, that only about one-tenth of our church members give to our missionary work. This is probably an over-statement, but it is true that there is a large fraction who give little or nothing, and who are often conspicuous by their absence on "Missionary Sunday." We hope that the missionary committees in the churches will reach out after the absentees so that all shall share in this work, not only for God's glory, but for their good. There is need of a personal missionary canvass.

This effort for *better organisation for missionary service* has come in the Providence of God in answer to a great need.

(1) Only 1,171 churches out of our 5,620, or twenty-one per cent, gave last year to all of the six societies. (2) In those churches which do give, because of the lack of method, many members give nothing. It is a well-known fact that the giving is done by a minority of the membership. (3) Because of ignorance with regard to our six-fold work, large sums of money are wasted every year in gifts to very doubtful experiments. The truth needs to be made more clear that money given to our missionary societies, whose work is constantly open to review, is the money most likely to bring permanent results. Business men have learned that organization always gives efficiency and power, and this is nowhere more true than in missionary work. Officials in our Boards of Organized Charities in our cities will convince any skeptic. If we could only save the waste, there would be full treasuries.

In order to see clearly what an organized effort like that proposed by the Committee of Fifteen would do for our missionary societies, let us look at the facts. The total gifts of the living to our six societies have averaged the past ten years about \$1,200,000. Last year they were \$1,275,965. The Committee recommend that this amount be increased to \$1,600,000. Does this

seem too much to ask? Our church membership is 628,234. Let us exclude for our present purpose more than one-half, say 328,234, as an estimate

**What Organization  
Would Do.**

for children, persons in extreme poverty, etc., and count as givers but 300,000. The total amount suggested, \$1,600,000, divided among 300,000 members, is \$5.33 each per year, or an average of a little over ten cents a week per member. It would really be less than this, for in every parish there are numbers, not enrolled as church members, who give oftentimes generously to missionary work. There are many hundred members in our churches whose annual gifts are from \$100 to \$1,000 each. There are churches also whose gifts average from \$10 to \$40 a year per member. When you come to analyze in this way you not only see how absurdly small the average of ten cents a week seems, but it brings out into sharp and clear light the fact stated above, *that a very large fraction of our church members give practically nothing for missionary work.* And yet, if even this small average was given, it would increase the average income of the American Board over \$150,000 per year. We can raise this money easily, and much more also, if we can only have the proposed committees in every State, conference and church do their work. The 300,000 church members spend many times this amount every year in entertainments, concerts and various things which could be easily given up. Consider the innumerable fraternal societies, "Sons of Adam" and "Daughters of Eve," organizations for the propagation of almost everything under Heaven. Think of the assessments, and the banquets, and the "outings!" If we only put one-quarter of the time and labor and money that go into these things into missionary work, every destitute region would, in a few years, be reached and blessed. *It is not a question of can or cannot, but of will or will not.*

We rejoice in the grand work the women have been doing the past few years, and in the amount of their gifts. Only about ten per cent of these come from legacies, and most of the gifts come in small sums. Why have they accomplished so much? Because of their organization. As a rule they make a canvass of the ladies in the church, securing their pledges in advance, and in many cases they are made at a considerable sacrifice. How about the method in the churches themselves, where the men are reached? The pastor gives notice that the annual contribution for the American Board will be taken; perhaps he speaks of its importance; often what he says is extremely brief. When the Sabbath comes, those who are present give something. If the weather is pleasant, the gift will be larger than if the day is stormy, but only in a very few churches is there any effort made to secure a gift from the absent members. And when the collection is analyzed, how certainly is it found that some men who spend liberally for trifles pay their missionary obligation in small coin. The money that women gather is raised personally and systematically. What the men give, as a rule, comes without planning, without system and about as it happens. Let me give an illustration which has come to me within a few days; it is of a large church in the interior, with many men of ample means, and worshipping in a splendid building. Taking out the gift of one very generous

man, the regular contribution to the American Board last year was \$150. That represents the gifts of the *men without organization*. The *women* of the church gave \$900 for Home Missions and \$800 for Foreign Missions. That represented their gifts *with organization*. That is a story from the West. Here is one from an interior city of the East. It is of a strong church of several hundred members. The missionary contribution was \$900. One man gave \$500, his wife \$250, a second man \$100. The rest of that large church gave \$50! Such illustrations, which could be multiplied, suggest to us the first need, viz., to *organize* and press the plan of the Committee of Fifteen, until some one proposes a better. To quote from a letter recently received from Dr. Henry Hopkins of Kansas City, "Your Committee of Fifteen hold, I think, the key to the whole situation."

Is some one surprised that, as president of the American Board, I should be pleading for a plan that has to do with *all our societies*. In reply let me say that I believe I can do no better service to the American Board than to use such influence as I have to urge just such loyalty. We want greater unity in our missionary work without thought of rivalry. We need a "forward movement," not in one society but in all, and if the churches at home languish, the American Board is certain to suffer. A "forward movement" in the American Board, at the expense of the work of other societies, will be sure to react to our injury in the future.

The Committee of Fifteen is fully aware of the widespread feeling in the churches that the home societies at least should in some way come closer together, either through federation or by an organic union. The resolutions at the National Council at Portland took this into full account. But while we are discussing changes in methods of administration at home, we ought not to permit the army to suffer at the front.

The question has been asked what the recommendation of the Committee of Fifteen was with regard to the proportion of the total amount raised, that should be paid to each of our six societies. I take this opportunity to say that the Committee made no recommendation, and felt that the conditions in the different states were so different that it might be considered almost an impertinence for the Committee to make a general recommendation for the whole country. We feel that our Congregational churches in the different States would much prefer to propose their own plans of proportions. It seemed to us that our duty was done when we published, as we did, the average gifts of the six societies for ten years, and what each society would receive if the increase asked for was paid by the churches, provided they followed the same proportions in their gifts as they had done in the past. I print this table over again, that all our churches may see what these yearly averages have been, and what the amount would be for each society if these proportions remain as in the past:



	Average yearly donation for ten years.	Amount on basis of increase proposed.
A. B. C. F. M. . . . .	\$470,178 00	\$626,900 00
Congregational Home Missionary Society . . .	366,925 00	489,231 00
American Missionary Association . . .	178,236 00	237,647 00
Congregational Church Building Society . . .	59,027 00	78,703 00
Congregational Ed. Society (four years) . . .	72,567 00	96,756 00
Congregational S. S. and Pub. Society . . .	53,072 00	70,763 00
	<u>\$1,200,005 00</u>	<u>\$1,600,000 00</u>

Calculating the proportions, we find that for the past ten years the American Board has had thirty-nine per cent of the gifts; the Home Missionary Society, thirty and one-half per cent; the American Missionary Association, fifteen per cent; the Building Society, five per cent; the Educational Society (four years), six per cent; the Sunday School Society, four and one-half per cent. Experience has shown that the committee was correct in its position, for I have before me the schedules in three different states, as arranged by their state committees, and there are no two of them exactly alike.

Nor has the committee laid out any plan for general adoption in the local churches, as the present methods are so very various. Some take special offerings for each of the societies on special Sundays. Others follow the weekly offering plan, and then give a specified proportion to each. Other churches agree on the gross amount they feel they ought to give for the whole missionary work, and then divide up the amount in shares, asking pledges from individual members as each may be able. But the plan that may be best in one church would be opposed in another, and any pastor or committee with all the information that is available is fully capable of managing such details.

We believe that one of the advantages of the Committee of Fifteen's plan is that it admits of elasticity, so that it can be conformed to local needs without in any way interfering with its spirit.

The officers of the American Board are in full sympathy with this plan for the better organization of all our missionary work. They have welcomed it from the beginning. It is a pleasant memory that, before this plan was proposed at the National Council, I discussed it in its various aspects with Rev. Dr. Lamson. It not only had his heartiest approval then, but, last May, before his own pulpit, he took me by the hand and his first words were, in substance, "We will stand by you in the new plan." In Christ's nearer presence, with clearer vision of the infinite meaning of missionary work, may we not believe he has a still keener interest in a plan which, if the churches will, can furnish the money to push the missionary line forward all over America and all over the world.

## EDUCATION.

Passing from the need of a more complete *organization*, I would repeat and urge the plea for *better education* in our missionary work. Dr. Bradford, in a recent number of "Congregational Work," has well said that "before the treasuries of our missionary societies can be filled so that they will stay full,

there must be a long and thorough campaign of education, which shall have as its object the teaching of the people who live today, that they and all men need the gospel and Christian institutions."

This education should begin in the home, for the best missionary interest, that which stands the test of time, starts at the fireside. While the church most effectively reaches the home through the parent, yet it has the opportunity to reach the children directly through the Sunday school. It should, therefore, be made more a part of the business of the church to *train the boys and girls to the highest missionary spirit.*

**Teach the Children.**

First. There should be a catechism prepared with such questions as the following, with answers: "What is missionary work?" "Why should I give to missions?" "What is the best way to help in missionary work?" "How many missionary societies have we in the Congregational churches?" "What are their names, their work, etc., etc.?" We ought also to recognize modern methods of education in the use of the eye. There should be prepared a handsome illuminated card in large type, with the names of the six societies, to be hung upon the wall in every Sunday school room, from the Atlantic to the Pacific. The pastor or the Sunday school superintendent should supplement the work of the teacher in the class with the catechism, by a general review of the whole school at brief intervals, until the scholars know our missionary work as they know the alphabet.

Second. When the children have thus been instructed and interested in our splendid missionary work, its stories of matchless heroism, etc., they should be encouraged and expected to give systematically to our six-fold work. Large sums of money in the aggregate are given by our Sunday schools every year. In an article which I wrote in 1890, the amount of the contributions taken up in the Sunday schools was estimated then at \$200,000. With proper instruction given to the children it could be largely increased. Let us cease talking to the older boys and girls in our schools about "penny contributions." It belittles the whole idea. No wonder they put in only coppers. Let us talk about missionary giving and dignify it as it should be. Much of this money is given to miscellaneous objects; some, at least, of doubtful value; most, far inferior in importance to our own missionary work. Perhaps the children in our Sunday schools can support some one of the missions. They have given a *Morning Star* three times in the past. Let them provide a whole galaxy of stars every year in missionaries supported and children taught. There is a large revenue here that ought to be directed so far as possible to this its best use.

**Reach the Sunday School.**

The total gifts of the Methodists last year to Foreign and Home Missions together was \$1,162,949, of which the Sunday schools contributed \$382,520. By their rules, fifty-seven per cent went to the foreign work, and forty-three per cent to the home. The Presbyterians gave to their foreign work last year \$882,087, of which the Sunday schools gave \$42,998.31, besides what they gave through the Woman's Boards. The American Board receipts were \$633,016, of which the Sunday schools gave directly but \$11,701, including those that went through the Woman's Boards. I am not urging that all the

children's Sunday school gifts should go to the six societies. There are other worthy objects they should remember. But I am pleading for a fair *proportion*, and \$12,000 is not such a proportion for our foreign work.

When I referred to this Sunday school work in my address at Providence, on the report of the Home Department, I did not know what was in the mind of a member of the Prudential Committee, or of the resolution that was to be offered and heartily accepted, asking the Sunday schools to set apart a Sabbath in January for addresses, etc., on foreign missions, and for an offering from each class. The third Sabbath in January, each year, has now been fixed upon as the date. This is definite and practical, and deserves a universal response.

I am glad to say that some of the officers of our Sunday School Society are already considering the providing of the catechism and the illustrated card referred to above. For more than fifteen years it has been a pleasure as President of that Society to urge all our churches every year to remember by their gifts the missionary work for the children of America. I am glad of the opportunity now to urge every Sunday school throughout our land to make a contribution to the American Board. From our more than 5,000 Sunday schools we ought to raise the first year \$50,000. One Sunday school of only average ability has made the first pledge of \$100. I know the broad missionary spirit of the men with whom I have served for so many years, the secretary and the executive committee of the Sunday School Society, and its noble superintendents and missionaries in the West. I feel sure there will be a hearty response, so far as the influence of this society can go in endorsing this appeal.

Third. This education of the children in our Sunday schools means far more than their present gifts, important as these may be. It means the *boys and girls themselves* in future years pledged to the support of our whole missionary work. The children are our *reserves* and the time has fully come to call them out. The great givers of the past were made in childhood. A short time ago I talked with the late Samuel Johnson about the missionary work of the Old South Church, Boston, where, as is known to so many, there is thorough planning by pastor and committee. He told me of his early gifts of a few dollars a year, when his salary was very small. It was that training which led him to respond to every call and give his thousands every year when the day of larger things came to him. It was that training which made it possible for Rev. George A. Gordon, his pastor, to give this beautiful tribute in a recent memorial discourse: "He was known as the lover of this Church, (Old South); at the same time, his concern for foreign missions was his chief religious interest." "The child is the father of the man" in his missionary gifts, more than in almost any other direction.

In contrast with the above, a friend went recently to a young man in his church and asked for a gift of ten dollars for foreign missions, but the man felt that that sum was too much to expect of him. Yet that very week he paid fifteen dollars entrance fee to a club, and fifteen dollars additional annual dues,

with many other expenses. Neglect in his early years had brought this young man to such distorted views of proportion in his expenditures. If selfishness rules the boy, benevolence will never rule the man. My second appeal to *parents and pastors and teachers is for better missionary education.*

It is one of the hopeful signs in this missionary education that the leaders of the Christian Endeavor movement have been doing such efficient service the last few years. At the meeting in Montreal in **Christian Endeavor.** 1893, Rev. Dr. F. E. Clark, in his presidential address, stated that both good citizenship and missionary work must be the basis of Christian Endeavor work in future years. The emphasis then put upon these two ideas has been continued. Especially has every effort been made to develop the missionary spirit. Not only in the great yearly conventions, but in the local unions, and in prayer meetings this subject has had a large place. It has taken shape partly in the organization of the "Tenth Legion," and the statistics show that the gifts of our young people have very largely increased during the last few years. We know very well from his utterances that Dr. Clark and his associates, will press this idea in the future with all earnestness and enthusiasm, and we can confidently expect an increasing revenue from this source from year to year. The direct gifts from Christian Endeavor societies last year was \$21,577; we believe in a reasonable time they will be \$50,000.

### BUSINESS FORETHOUGHT.

With the *better organization* already proposed, and the *better education* of our children, there is a *third* point which I think needs to be provided for as we face the future. The American Board closed last year with a debt, but not because of a falling-off in the gifts of the living. These made the gratifying gain of \$58,000 over the previous year. The legacies, however, were \$85,000 less than in 1898. While we regret the debt, it will prove to be a great blessing in the end if it leads now to a recognition of the great variations in legacies, and to wise business planning accordingly. To illustrate: in 1892 the legacies of the Board were nearly \$250,000; the next year they fell to \$147,000. In 1898 they were \$187,000, and in 1899 they fell again to \$102,000. The average of the legacies for the past ten years has been \$166,000. If the Board, therefore, the past year, had had the average receipts from legacies, these receipts would have more than paid its annual expense. With such variations, we see how difficult it is for the executive committee to plan its work. We must, however, get out of debt, and then keep out forever. The appeal so constantly made to raise money to pay debts is not only distasteful to our churches, but it paralyzes in a large measure, the missionary spirit, and rests like a great pall over secretaries and committees, and the brave men and women at the front. What is the solution? One certainly is, to put all the legacies into a fund to be called the Legacy Fund, a portion only of the amount to be spent each year. In this way the large legacies one year will average with the smaller legacies of other years; there will then be a reasonable uni-

formity in the available receipts from this source, and a consequent steadiness in the work.

This is no new plan, for it has been practically at work in the Sunday School Society for several years with perfect success, helping to carry them through these last years of business depression without a debt. A very able report was presented at the Providence meeting by Dr. L. C. Warner, of New York, in its spirit entirely in harmony with the above plan, and the Board has voted that all legacies received this year in excess of \$100,000 be used to pay the present debt. I know the objection will be raised that we ought to put the money as fast as received into the work and not create a fund. "Trust the churches" and "trust in God" has been the constant word at many a meeting. But God has given us experience and reason for guides, and not to recognize certain stubborn facts is blind folly. This is not faith, it is presumption. When we are in trouble through no fault of our own, we may then expect Divine help; when we get there through a want of proper care, we must not find fault if he leaves us to suffer for our folly. Satan once invited Jesus to cast himself down from a pinnacle of the Temple, stating that God would take care of him, but he replied, "Thou shalt not tempt the Lord thy God." A missionary society is tempting Providence when it refuses to accept certain facts as guides to action. There was quite a discussion ten years ago over this question of legacies, some contending that there was what they called "a regular law of legacies," and others opposing the idea. Time has proved that the latter were correct. There has never yet been a committee and there never will be one, with the gift of foreknowledge, so that they can either discover the secrets hidden in men's wills, or know when their Heavenly Father is to take them home, so that these gifts will be available.

I believe the creation of such a fund as proposed, viz., to average the legacies, so that the unusual receipts of one year might be an offset to the small receipts of another, thereby giving steadiness to the available receipts, would be approved by every business man. So far from lessening gifts, it would tend to increase them. It would give new prestige and character and confidence everywhere. A business firm is injured if it is known to be doing too much business for its capital. The time has fully come in all our missionary societies, when, if we will do our best work, the ordinary methods of safe and prudent financial management must be adopted. The American Board from its very beginning has had the highest financial standing. It has now, as in all the past, some of the ablest business men in the country upon its Prudential Committee, to care for its interests. Its credit has been of the best in all the world's markets. Let it recognize now some changed conditions, and take this one further step to prevent all future debts, and it will stand unchallenged as the model of all missionary organizations everywhere.

I am glad to know that the officers of the society and its Prudential Committee are in sympathy with this plan, and have only hesitated because it would necessitate a curtailment of the work during the transition period.

Need of  
a Legacy Fund.

As there is no knowledge of any large gift or legacy likely to come into the treasury at an early date, which could be used as a basis for this fund, it is important to consider what can practically be done now with regard to it. Our Congregationalist brethren in England have proposed to raise a Twentieth Century Fund of half a million pounds, the roll to be kept of all subscribers and collectors, and to be closed on the first day of the twentieth century, January 1, 1901. The Methodists in both England and America are at work in a similar way. Why should not Congregationalists in America, following the above examples, raise a Twentieth Century offering to be used as a legacy fund for the purpose already indicated? Let the privilege be given to have it paid when desired, in two annual payments. As the new century is about to dawn, why may we not expect some large gifts to put this grand old society once for all in a position where debts will be a thing of the past?

Dr. Stimson was correct when in a recent article he called attention to the changed conditions which have come in the business world the last few years, and, as a result, the large fortunes which some Christian men **Large Gifts.** have made. Ought not such men to recognize the privilege of a large increase in gifts in proportion to their increased ability? That which a few years ago might have been generous, will now in God's sight be small and unworthy. He takes note not of the gift, of what we have left. The liberality with which many now give for Y. M. C. A. buildings, hospitals, etc., in sums of from \$5,000 to \$25,000, will in the twentieth century be the new standard for their missionary gifts. There are also many of smaller means who ought to be eager to make a special thank-offering because of what has been done in the old century, to plant the cross in the dark places of the earth.

I am, as a rule, opposed to special appeals. They usually take from the regular gifts, they are a weariness to the pastors and the churches, there is sure to be a reaction, so that the net gain from the appeal is usually very small. But with the opening of a new century, the only one we shall ever see, there seems to be a peculiar fitness in an effort to raise this Twentieth Century Fund to be used as a legacy fund for all the future.

To recapitulate, the first duties are *better organization, better education, business forethought.*

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#### THE PASTOR'S INTEREST ESSENTIAL.

For the success of all this planning there is one condition which is absolutely essential, *the intelligent interest, the enthusiastic coöperation of our pastors.* They hold largely the key to success or failure of any plan: it will be like so much dead machinery without their support. As a rule, the interest of the pastor in missions measures the interest of his church. The remark is often



made that the ministry does not have the influence it once did. While admitting that times have changed, and that the pastor is no longer the only educated man in his parish, yet still he is our "pastor and teacher." He is by our side in the hour of sorrow; he still marries our children and buries our dead. His touch of love still binds us to him, and he may, if he will, lead his people on to higher and better things. It is for the pastors, by their own enthusiasm, to kindle a passion for missions which shall stir the careless and the indifferent, and make all feel that missionary zeal is at once the heart and the life blood of the church of the Pilgrims. It is to the credit of our ministry that so many are thoroughly aroused, and are practically at work in various ways. A friend recently told me of a plan he once followed of having every Sabbath morning, before his sermon, a five-minute prelude on missions, adapted especially to the men of his church. In contrast with this, a pastor recently, who came from another denomination, abolished the whole system of our denominational missionary work, on the ground that these collections cut into the money wanted for current expenses. A man who has not sufficient interest to make a missionary plan for his church, and a heart to push it when made, ought not to be settled over a Congregational church. To quote from Dr. McKenzie, "The American who does not believe in foreign missions, denies his ancestry, his country and his God."

There is one thing certainly every pastor can do, viz., provide at least once a month, in the mid-week, a missionary meeting. I fear in a majority of our churches, the old "Missionary Concert," so called, has gone. I

**The Missionary Service.**

would not ask for a revival of this exactly, but for a service which shall take its place; a service which shall make a study of missions in the whole world. In our late Civil War the heart of the nation was with the army, for every family had some representative "at the front." Our churches ought to consider our missionaries at home and abroad as our representatives "at the front," and follow them as we did the army. Lay out a whole year's work and assign different portions of the field to different individuals for them to study and report upon. There is no story more glorious or fascinating. Why do all our churches want to hear the missionaries? One reason certainly is that they have something to say of personal and definite work. Let us make our meetings very definite and practical, with the latest facts. What a place in these meetings to study *God in history!* And the man who reads history without this thought has left out the key. Such a study broadens men. Professor Irving Wood, of Smith College, has said, "No subject for study will give culture more than the study of missionary work. Philistinism is provincialism, and nothing opposes provincialism and broadens sympathy as the study of missions." Change the name of the meeting. Call it "The work of the army at the front," in India, or China, or Alaska, or Porto Rico, as the case may be. There will be a new definiteness and earnestness in our prayer. Our thoughts will follow not the "flag" only, but the "cross," without which there would never have been a flag worth following. Yes, with a new purpose, we want together to *plan the work and then work the plan.*

And I would press this interest in missions upon the pastors of small and feeble churches, as of equal importance to them as to those settled over stronger churches. From experience on Home Missionary Boards I know

**The Small Churches.**

very well the discouragements in the little communities, and sympathize with the burdens of the men who are placed over the feeble churches. But is it not true that one reason for discouragement is the narrowness of their vision? It is the home missionary church that especially needs the uplift that comes with the broader outlook. Even if the gift of the little church is but a few dollars, it would feel that it was definitely connected with the great movements of the age, even to the end of the earth. It is a part of the great army, and is, therefore, no longer small. It has fallen into line, having put on the uniform of the king, and is doing service in his name. Let the pastors everywhere make it known that missions are the business of the church, and not its pastime, and the world will honor the church as never before. We glory in the "Student Volunteer Movement," and their enthusiasm to be sent to the front. Let us kindle a new fire in our churches that shall provide the money to put these young soldiers, as fast as they are ready, out on the fighting line. We rejoice in the splendid leadership of so many of our pastors in all missionary work; and may we not urge upon all the magnificent opportunity to be earnest and true in this holy war, not only to save America, but to carry the gospel of the Son of God into all the earth.

**THE MOTIVES.**

And what is the motive for all this effort to gather more that we may scatter more?

It is God's *command* surely. The Bible in the Old Testament and the New clearly shows the emphasis that he put upon it. Giving was a part of worship. "Ye shall not appear before the Lord empty; every one shall give as he is able." Again, "Let each one of you lay by him in store as he may prosper." It is "each" and "every one," and in proportion to ability, in the Old Testament and the New alike. The scriptures always lay the emphasis upon these two points, universality and ability. God apparently keeps his record differently from ours; the church treasurer counts what he receives; God, with knowledge of our ability, counts what each man has left. *Giving is a test of discipleship.*

But the positive command is not the chief motive. It is *love*, the same which brought Jesus Christ into the world, "to seek and to save that which was lost." Man's need as the awful background, and a passionate desire, in loyalty to the Master, to follow along the path he trod, have for nineteen centuries furnished the supreme motive which has led men to suffer and to sacrifice in order to plant the cross in the darkest corner of the world.

**POWER OF PRAYER.**

It is so fundamental to all right thinking and action that it might seem unnecessary to allude to one condition of success, without which all else counts for nought, viz., the blessing of our Father in Heaven in answer to

heartfelt and therefore constant and earnest petition. I allude to this, not only because I am unwilling to make this first public statement without a recognition that all human effort apart from God is valueless, but especially because in the many letters I have received, the thing which has touched and impressed me most is the repeated statement that special prayers are now being offered for the new presence and power of the Infinite One to be manifested in the work of the Board. Methods, organization, personal work, all will prove insufficient and disappointing without such constant prayer. From the time when the prayers of five young men under the haystack at Williamstown led to the formation of the American Board, to this hour, it has won all its victories through the power of the Holy Spirit in answer to such requests. "Prayer makes a person a magazine of power."

#### PRESENT DISCUSSION.

There are two other points, much in the thoughts of the churches, which I would also notice.

First, *the importance of the closest possible connection between the officers of the Board and the field.* My whole experience in the home work has led me to the strongest conviction that to do our best work there must be constant visitation by the secretaries and members of executive committees, wherever possible, to the front, wherever the front may be. At the bar today, it is not always the lawyer who can make the most fervid appeal, but the one who, *a master of facts* in the case, can most clearly put them before a jury, that wins. And it will prove so in the work of this Board. A year and a half ago, when preparing the paper on "Modern Methods in Missionary Work" for the National Council, I wrote the following paragraph: but this with several others were omitted largely for the sake of brevity.

"We must have a closer touch between the field and the home churches. Certainly no mercantile house could carry on business in all the world intelligently and successfully, if there was not constant personal communication between the home office and its representatives in other parts of the world. Several years ago, the Sunday School Society had in mind the commissioning of a man in a distant state to do its work, but he declined and went into the service of another organization, giving as a reason subsequently that if he worked for the Congregational Sunday School and Publishing Society, he would have to *go to the front*, and he preferred to do his work for another organization, where he could do his work largely from his home. Is it not a fact that in some of our societies we have tried to care for the work too much from the office? This certainly is one advantage that our Methodist friends have over us, in the rotation of their bishops. They are sure to have at each yearly missionary gathering not only men who have been all over the world, but men who have that very year come from mission stations, and who know by personal inspection the requirements of the field. In Scotland and England, almost every year, they have ministers and laymen making a tour of their missions. In the year 1883 the American Board sent a deputation to Constantinople. For many years there had been more or less friction over various questions connected with the Turkish Missions. This deputation visited some stations and met delegates from them all. As a result of the conferences, everything was settled harmoniously, and there has been no question raised since. This service was worth ten times what it cost. We are glad that the American Board, after working more than sixty years in China, has this year sent a delegation to look after its interests in that great empire. We can see in the case of Robert E. Speer, one of the foreign secretaries of the Presbyterian Board, John R. Mott of the Student Volunteer Movement, and of our own Francis E. Clark, all of whom

have made long journeys around the world, how they are wanted by the churches everywhere to tell what they have seen and heard at the front. It is well said by another, 'We are entering upon the second stage of missionary work and readjustment must come, but the solution will not be discovered by a mass-meeting of pastors of American churches or through the discussions of secretaries at the home offices. Personal inspection of the fields by intelligent experts is needed.'

The heartiest commendation can be given to the practical value of the Japanese deputation sent in 1895, which was without expense to the Board. It is also a pleasure to state that at an early date Dr. Barton is expected to visit India. While we wish to use all possible economy of expenditure, I believe the cost of Dr. Smith's recent visit to China, and of Dr. Barton's proposed visit to India will bring large returns directly and indirectly in the future work of the Board.

*The second point relates to the "Forward Movement,"* so called, urging churches to such increased offerings as would give many of them their own missionary. This is not a movement outside of the Board but is a branch of its own work and carried on in full sympathy with it. There is great inspiration to any individual or to any church to know who its personal representative is at the front. There is a definiteness in the interest and a definiteness in the prayer which is worth much.

The Presbyterian Board, as is well known, has made very much of this plan, and believes heartily in it. Yet I found a year and a half ago, in talking with one of their secretaries, that there are some difficulties which they have to guard against, and we shall be obliged to do the same as time goes on. The Advisory Committee and Mr. Wishard, who is so earnestly and so ably representing the Board in this work, are fully conscious of them. We do not want what has been called "over-specialization." But within proper limitations I hope the movement will be continued, not by churches only, but especially by *individual laymen* in large numbers.

I believe especial care should be taken that where churches assume the support of a pastor in the foreign field, they shall not absorb that which has been given by the women to their distinctive work. The Woman's Boards are a branch, and a most important one, of the American Board, and anything which cripples them in their work would be a calamity. To prevent any possible misunderstanding, that should hinder Mr. Wishard in the work that he is doing, I would say that he is in full sympathy with the above statement.

#### OUR MISSIONARIES.

I do not wish to present this address without recognizing in a very definite way our missionaries all over the world, who in a special sense are fighting our battles for us. If there are any persons in this world who are entitled to our deepest sympathy and love, they are the brave men and women who have gone away from home and friends and many comforts to hold up the cross of Christ in the dark places of the earth. It will always be a great pleasure to me that some of these missionaries were at home on a furlough, and that I could take them by the hand at Providence. The words which they spoke then and since have been most encouraging. I wish to say to all

our missionaries in the whole world, that, in common with so many others, you will be very frequently in our thoughts and prayers. I believe we are coming to a new day when it will not be necessary for the Board to ask you to cut down every item to its lowest terms, and hold you back in new work, but there will be such an increase of gifts that you can be allowed to press forward, as you are very eager to do, to the fields that are yet unoccupied, and that are waiting ready for the message of light. I believe the churches are now to follow up their prayers in a more liberal way. I am reminded of a hard-headed New England farmer who was asked one day by one of his neighbors to pray for a poor widow. His reply was, "I will send my prayers in a cart," and before night he made his promise good with a load of provisions. So we in America hope and expect not to pray less, but to provide more. May God's richest blessings be upon you, every one!

#### RESULTS.

There are two phases of missionary work to which at this time I can only briefly allude and yet they are most important and most inspiring. I refer *first*, to the *wonderful results* already wrought in heathen lands in the less than a century since this Board was organized. And these results are to be measured not only by the number of converts, the pupils in the schools, etc., but by what has been accomplished in the undermining of the hold which false religions have had upon the people, and the consequent rapid preparation which has been going on everywhere for the universal acceptance of Christianity. Following the missionary closely, come the railroad and the telegraph and the new ideas of Western civilization. As a result, the old religions of the East are fast losing their hold upon the people, and Christianity is marching on to triumph. The *success of missionary work* is to be the chief permanent glory of the Nineteenth Century.

*Second*, we should notice the *reflex value to America of our foreign missionary work*. Not only has it broadened our sympathies, and inspired us in our home work, but it can be shown that this work has become a large asset in the nation's wealth and prosperity. It is the missionary who has practically been the pioneer in opening up many new markets for America's manufacturers. It is stated that a large cargo recently went from Boston to Honolulu, containing furniture, musical instruments, etc., merchandise wanted only by a civilized community, and the profit of that single cargo to the shippers was a sum equal to one-tenth of the whole cost of the missions to the Sandwich Islands! If the skeptical would look at the facts, they would not so often sneer; if Christians would keep the facts more clearly in mind, their gifts would be more generous. We are not working in a lost cause, we are on the winning side.

#### PERSONAL APPEAL.

And this leads me to my final thought of a special appeal to the business men of the country for a new interest in missions. As one of you, I am sure we can come very close together in sympathy. Modern methods and changed conditions have made a revolution in business in the past few years. Compe-

tition is fierce; the strain and pressure are exhausting. It is a "strenuous life." Such a surcharged worldly atmosphere is full of peril to our Christian characters. What shall save us? To consecrate our business more than ever to God, and to so increase our gifts that we shall have *our own personal representative* in some far-off land, preaching the gospel in our stead. Business, life itself, will then have a new meaning.

For nearly a century the Board has been sending out into the darkness with the light of life some of the bravest men and women the world has ever known. They have faced peril and famine and pestilence and war, not only with courage, but with joy that they were counted worthy thus to suffer. There is no story so glorious as that of the heroism of missions. The writer of the Hebrews left a record of the great worthies in the past and laid down his pen. But God has carried on the record through the centuries with the names brought up to this hour, and many of our missionaries will be found in that list when the record stands completed by the final victory of the cross. When the reveillé sounds in the resurrection morn, and that grand list is read, what an honor to be counted among the number! Can our names be there? Years ago a young man in Boston was so moved by a missionary address that he gave himself to that work. He had not the gift to teach or preach, but none the less was he a missionary. He lived frugally, and for many years gave money enough to support a missionary at the front. Out of an income of \$1,500 he sometimes gave more than \$1,000 to such work. If our own names can have no place, we can have our *partner's* there, the one whom we sent, and methinks the Master will recognize in some sense the oneness of the work.

It may mean sacrifice. But that is just the reason I urge it. Mazzini was right when he said, "No appeal is quite so powerful in the end as the call, 'Come and suffer.'" Lieutenant Hobson found no difficulty in getting volunteers, even though the men knew it was almost certain death. It may call us to give up some of our pleasures, some of our ease, but it is a small life that will not respond to its fullest ability in this crisis of the world. Is not the opportunity to share in the final victories worth any cost? There is not an angel in heaven that would not speed in his flight if he could have our chance for service and sacrifice.

#### LEGACIES.

As a part of this "personal appeal," I would like to allude to the privilege which God's favored ones have of leaving *legacies* to the great missionary work of our churches. When our feet touch for the first time the streets of the celestial city, and we begin to see what "God hath prepared for those who love him," will it not be a joy in that hour if we have left behind us some gifts which shall continue to be used for his kingdom? Recently, a gentleman became so much interested in the "common sense" of the new "Forward Movement," that he not only pledged \$800 for the yearly salary of a missionary to represent him, but he promised also to leave a fund, at his death, which should continue to pay for such a representative for all the future, until time shall end in eternity. He is putting his money, not into bricks and mortar,



but into pulsing, throbbing life. What will be the joy of that man in the heavenly mansions to know that his representative is still out on the fighting line, and when he drops out of the ranks there is another volunteer ready for the place! Everything in heaven will be made the more glad because of it.

When a rich man dies and leaves his wealth for the public weal, how the world rejoices! Hospitals, and libraries, and colleges are being splendidly endowed and made permanent. Let the children of God be as true to their great missions, and help to make permanent our work in all the world.

There is one phase of the foreign missionary work which is most attractive, and appeals to men and women of moderate means, when they are seriously facing the future. Because of the moderate cost of living in the East, a few thousand dollars, left either for the general work or for some special mission, will go as far as many times that amount left for work at home. I always rejoice in reading the records of a will to find all our societies and all parts of our work represented. It speaks of breadth and loyalty. But if, because the dollar goes so much farther than in some phase of the home work, foreign missions has a large place in the will, shall we not feel that the man has been wise? When we pen the missionary clauses in our wills, we can feel sure that the Master's face is bending over us with his approval.

#### CONCLUSION.

We have recently held in Boston the Second International Council. With the greatness of that council and what it has wrought for good we are all familiar. But I believe its chief glory will, in future years, be found to be the new inspiration it has given to our missionary work. If, as has been prophesied, "America is destined to be the head steward in the great household of the world," she is to show that in her new devotion to missionary work. There seems to be already a new purpose finding expression in many ways.

With the improved business outlook in our country we should be expecting larger gifts. In fact, I do not see how we can go on as we have gone in the last few years, closing outstations, calling in helpers, retreating before the enemy. Do you ask my reason for this expectation? Let me tell you an incident of our late spring in our own New England. The winter continued very late, and the ground was covered with snow. The brooks were frozen, and the farmers were in distress. One of them spoke with his neighbor Leavitt as he rode by and said, "I do not know what we are going to do. I have fed out all my fodder to the cattle, and they are beginning to suffer. There is no sign of a breaking up." "Well," said neighbor Leavitt, "I see a great sign of an early spring." "Do you, though? I have not seen any, and I have been on the lookout. What is your sign?" "I see a great sign of an early breakup because I do not see how we can get along without it." And sure enough, in a few days, the cattle were cropping the sweet grass that had grown underneath the snow, and the streams were running again to the ocean. Because "we don't see how we can get along without it," can we not feel that there is a promise of something better?

The signs point already to an awakened interest all over our country, which is to gather new force with every month. With better organization to secure universal coöperation, and with the new enthusiasm already aroused, wealth as never before is to recognize not its duty but ITS SUPREME OPPORTUNITY, and the standard of the cross will within this generation be raised in every province of the world. We are to move so steadily forward that it will be said of this grand Board:

"Where the vanguard rests today,  
The rear shall rest tomorrow."

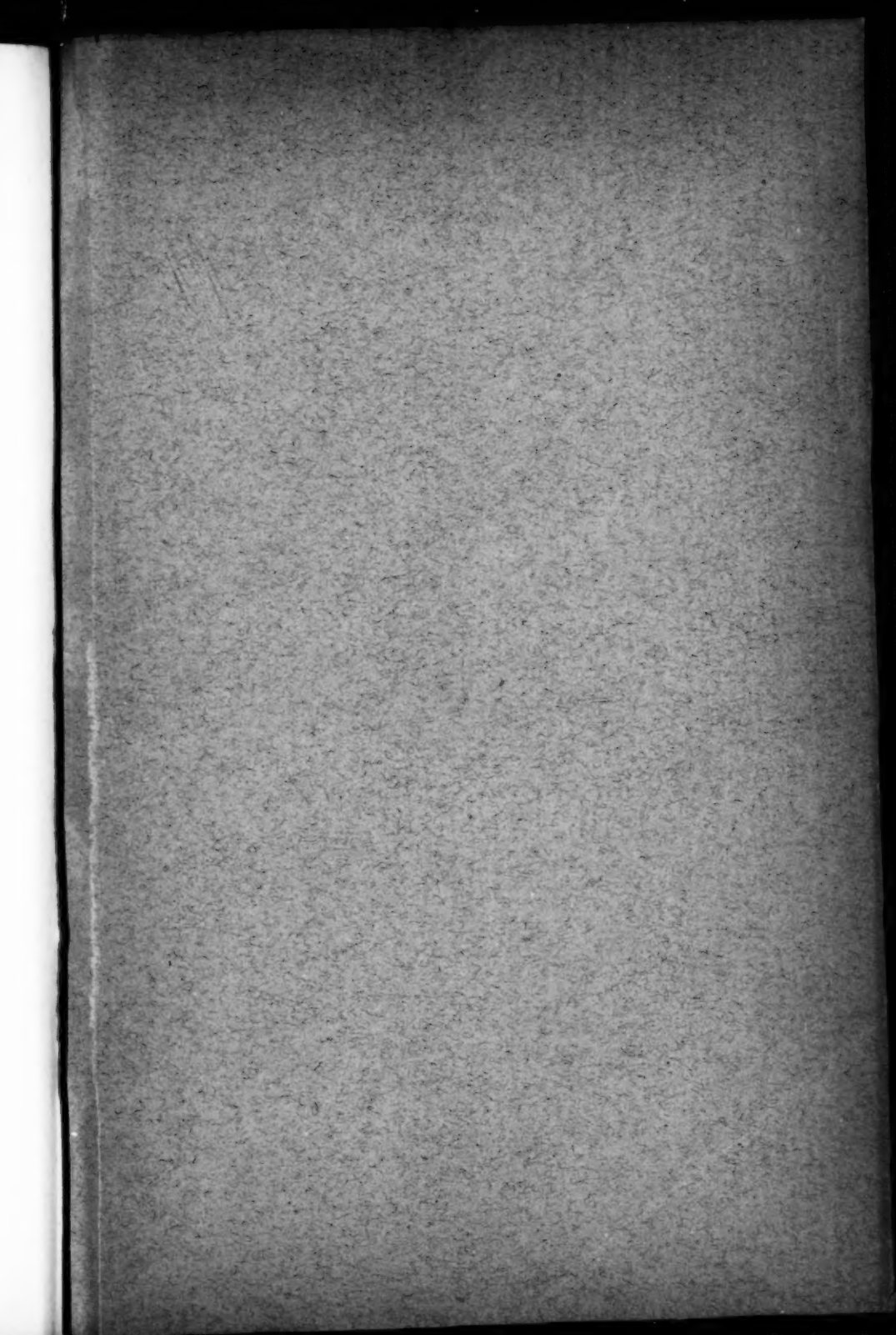
I am glad to add that the general plan, as herein outlined, has the hearty approval of our Vice-president, D. Willis James, and he has permitted me to add his endorsement.

Believing that this address would have very much added weight if it could be accepted as an expression of the united policy of all officials of the Board, I have withheld its publication until I could ascertain their judgment in the matter. With this in mind it has been read to the Prudential Committee and the Executive Officers in Boston, and the *plan for substance* has been considered by the coöperating committees in Boston, New York, Chicago and the Pacific coast. I take pleasure in saying that the *plan for work* as outlined has the approval of all. For the minor points considered, the writer must be held responsible.

May our Lord and Master, without whose help all plans are valueless, add his blessing!

Faithfully yours,

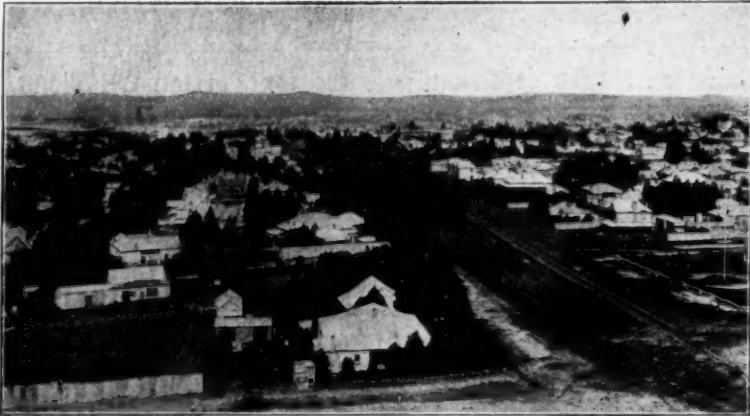
SAMUEL B. CAPEN.





# THE MISSIONARY HERALD

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